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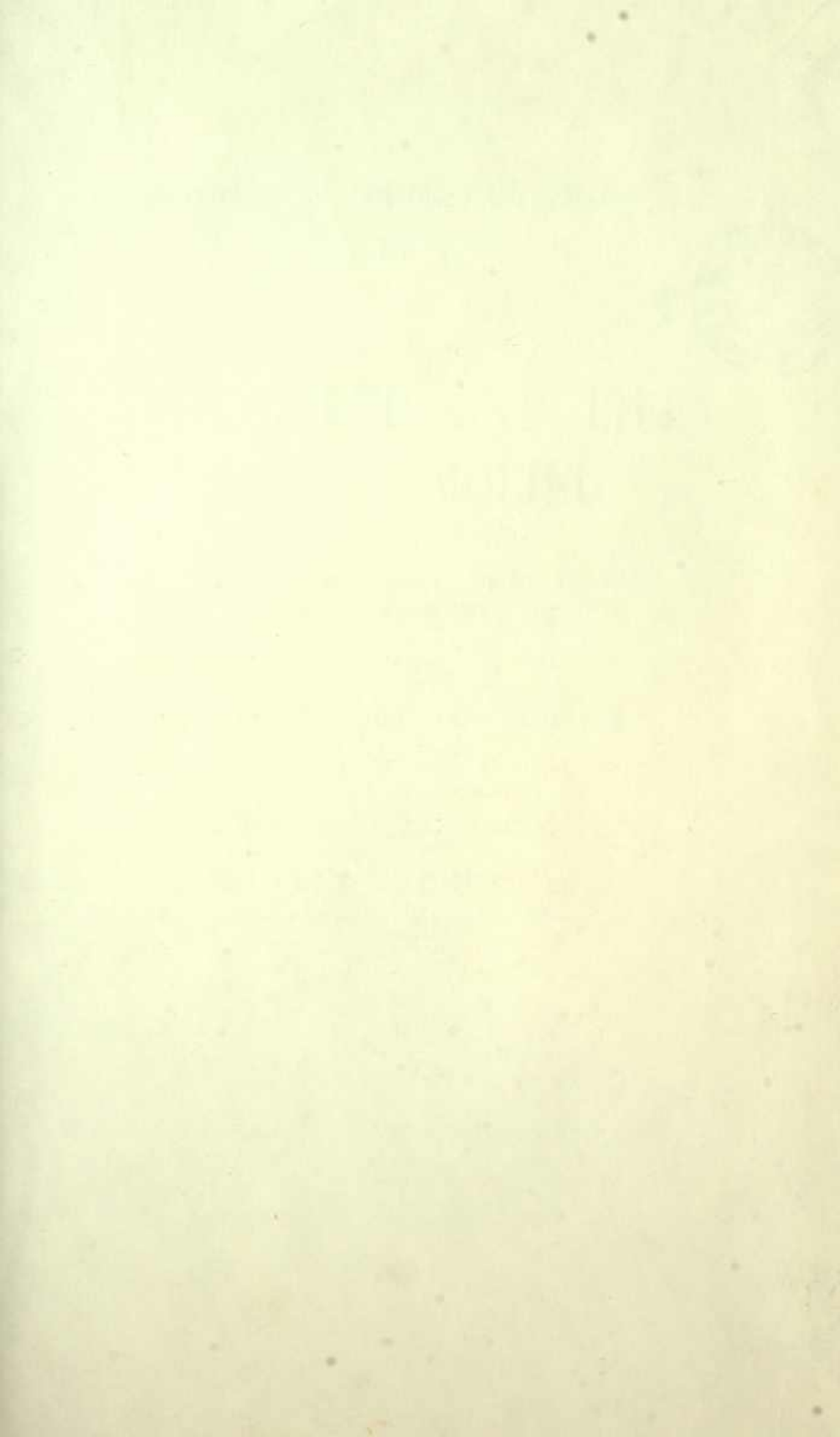
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Specimens of Middle-Irish Literature.

No. I.



THE BIRTH AND LIFE OF ST. MOLING

EDITED FROM A MANUSCRIPT IN THE
ROYAL LIBRARY, BRUSSELS

WITH

A TRANSLATION AND GLOSSARY

BY

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ONE HUNDRED COPIES PRIVATELY PRINTED.

LONDON.

1907

LONDON :
HARRISON AND SONS, PRINTERS IN ORDINARY TO HIS MAJESTY,
ST. MARTIN'S LANE.

THE BIRTH AND LIFE OF ST. MOLING.

The following legend is preserved, so far as I am aware, only in two MSS., one, the so-called *Liber Flavus Fergusiorum*, a vellum now in the library of the Royal Irish Academy, Part I, ff. 13a-15a: the other in the Brussels MS. 4190-4200, ff. 43a-65b.¹ The *Liber Flavus* was written at the end of the fourteenth, or the beginning of the fifteenth century.² The Brussels MS., which is on paper, was written by Michael O'Clery (one of the compilers of the Annals of the Four Masters) in the years 1628 and 1629. He transcribed the legend from a MS. which he calls *Leabhar Tighe Molling*, 'the Book of Timulling,' now, apparently, lost. Notwithstanding its greater antiquity, the copy in the *Liber Flavus* is far inferior to that in the Brussels MS. For instance, in the account of the Gobbán Sáer's inversion of the oratory (*infra*, § 47), the Brussels MS. has *Dobeir Gobban tra trelamh 7 acfaing fair*, 'so Gobbán puts tackle and apparatus upon it,' while the elder codex has *Dobeir Goban trath etre a lám 7 a moing fair*,

¹ Mr. W. K. Sullivan's statement in O'Curry's *Manners and Customs*, vol. I, p. ccclxv, that there is a Life of St. Molling in H. 3. 17, is, like much else in that volume, absolutely groundless. And there is no Life of St. Molling in the second part of Brussels MS. 2324-2340, p. 24, the maker of the table of contents having mistaken *Molacca* for *Moling*.

² See Mr. Edward Gwynn's description of the MS. in the *Proceedings of the Royal Irish Academy*, March, 1906.

which is mere gibberish, though it is printed without demur in Petrie's *Ecclesiastical Architecture* (ed. 1, p. 345, ed. 2, p. 348), and boldly translated by 'Gobán laid hold of it by both post and ridge.' If the Irish MSS. at Brussels were well photographed, and the photographs deposited in a Dublin library, the benefit to students of Gaelic and of Celtic hagiology would be exceedingly great.

A fragment corresponding closely with §§ 38, 39 of the following edition, exists in the Franciscan MS. A (9), p. 17, where it is entitled, in the margin, 'de St. Molingo.' The statement in the Fourth Report of the Historical MSS. Commission, p. 601, that this codex contains a Life of Moling, is erroneous. For a careful copy of this fragment, by Mr. J. G. O'Keefe, I am indebted to Mr. R. I. Best, the Hon. Secretary of the School of Irish Learning. An older copy is, apparently, in Brussels MS. 2324-2340, p. 67, entitled in the table of contents 'S. Molingo Jesus Christus apparuit in forma Leprosi.'

The legend is noteworthy, first, for the pathetic story of St. Moling's birth (§§ 5-8), and, secondly, for the light which it throws on the manners, beliefs and morality of the ancient Irish. See, for instance, the description of the young saint begging, like a Buddhist monk (§ 14); his interviews with the wicked spectres (§§ 16-21) and with his guilty but repentant mother (§§ 26, 27); the trace of tree-worship in the mention of the Yew of Ross (§ 34); the magical effects of a spell (*epaid*) and a prayer (§§ 35, 37); the wanton insolence of Irish lepers (§ 38); the fondling of the boy Jesus (§ 39); the story of Gobbán Saer and his wife (§§ 41-47), freely rendered by O'Curry¹; the miracle by which an oratory was filled with rye (§ 50); the treachery practised upon the saint by two kings (§ 52); the livelihood earned by needlework (§ 53); the use of horseflesh as food (§ 53); the shameful equivocation by

¹ *Manners and Customs*, III, 34-36.

which the saint procured the remission of the tribute imposed on Leinster (§§ 60-64).¹ A belief in shape-shifting seems evidenced by §§ 52 and 70; and one of the many folk-tales about the wren² (*roitelet*, *Zaunkönig*, *βασιλίσκος* = *regulus*) is contained in §§ 73, 74. Attention may also be called to the clear and vigorous prose in which the bulk of the legend is written, and to the dramatic dialogues in §§ 17, 38, 42.

Many long vowels not marked as such in the MS. are here denoted by a flat stroke (*ā*, *ē*, etc.).

The prose of the following text and the first lines of the poems were published in the *Revue Celtique*, t. xxvii, pp. 260-304, but with so many mistakes, both typographical and editorial, as to render a revised edition desirable. The verses are, with one exception,³ now printed *in extenso*. They are often obscure and sometimes obviously corrupt.

The rarer words and grammatical forms found in this legend are collected in the Glossarial Index.

In the footnotes and the Index, *B* denotes the Brussels MS. 4190-4200, *F* the Franciscan fragment, and *L* the copy in the Liber Flavus Fergusiorum.

For many corrections and useful suggestions, I am indebted to Professors Strachan and Meyer, Mr. O. J. Bergin, Father Henebry, and the Rev. Charles Plummer. To the last-named scholar I also owe the extracts from the unpublished Latin Life of St. Moling, printed *infra* in the note to § 72.

W. S.

London, May, 1907.

¹ See O'Donovan's note x, *Annals of the Four Masters*, A.D. 696.

² See e.g. Campbell of Islay's *Popular Tales of the West Highlands*, i, 48, 52, 277. Gubernatis, *Zoological Mythology*, London, 1872, vol. II, p. 208. Grimm, *Kinder und Hausmärchen*, 3. Aufl., nos. 102, 171. Loth, *Revue Celtique*, xx, 342.

³ See § 25 *infra*.

IHS.

[fol. 43a] Geinemain Molling¹ *ocus* a Bhetæ.

[CAPUT I.]

1. BAI brughaidh² cétach amra irdaire comhr[am]ach i llergaibh na Lūachra luchtmaire *co* n-ilor brat 7 būar 7 bóthainte,³ darbo comainm Fāelān Find mac Feradhaig maic Odrāin maic Degha maic Findloga día tát Uí⁴ Degadh Laigen *ocus* Ossairge. Trí cōecaít būacailli is *edh* batar ic comhēt a alma 7 a ēti *ocus* a innili lais. Ciarbo imdha thrá būacailli aca ní chumgaitis a n-immāin da līasaibh nō a n-inghaire ara n-imat. *Ocus* is *edh* donítis andsaidhe, a n-ētaighe do chor for a lorcaib doibh, co tēgtis 'na ruibnibh roretha do mhaigrēidibh in cōiccidh d'innsaigidh a llas 7 a lānbūailtedh.

2. Nī bāi tra do maithius sāegallu⁵ i terci dó, nó dia bancēli. Oen na n-aidhce ann tra, dia mbātar for dūnadh a lis 7 a llānbhaile, nos-bert a banchēli frisiumh: in⁶ fil occatsa, a fir, tothchus⁷ crichi nō ferainn dilis, *ocus* dia mbeit[h], ol sī, ropad comtigh duin techt dó, *ocus* ar maithius mōradhbal do chaithim and, *ocus* tegh n-óighedh⁸ coitchenn do dēnamh ocaind, co fagbad cāch a dāethain occainn ann ac ár n-inud dūthaigh, ardaigh co mbeith iardtaige accainn, 7 co ro tartis⁹ ar caraitt *ocus* ar comairliūzhi nī dínn.

¹ Mollincc B.

³ bo 7 tainte L.

⁵ Saeghalta L.

⁷ toicci L.

⁹ In B, nó tartis is written over eirgitis. co ro eirghidis L.

² brucchaid B.

⁴ ua B. nuadh L.

⁶ Sic B. leg. ní?

⁸ n-aidedh B, n-oigheadh L.

IHS.

The Birth of Moling and his Life.

CHAPTER I.

1. There was a landholder hundreded,¹ wonderful, famous, trophied, in the plains of capacious Luachair,² with abundance of spoils and kine and droves of cattle. His name was Faelán the Fair, son of Feradach, son of Odrán, son of Dega, son of Findlug, from whom are the Húi Dega of Leinster³ and Ossory. Thrice fifty herdsmen is the number that was keeping his herds and his cattle and his flocks with him. Though many were the herdsmen he had, they could not drive them to their sheds or tend them, because of their multitude. So this is what the herdsmen used to do, put their clothes on their sticks for them (and frighten them), so that they used to go in their running crowds from the smooth plains of the province, towards their sheds and their full cattlefields.

2. Now no worldly wealth was lacking to him or to his wife. One night, then, when they were on the bulwark⁴ of their fort and their full stading, his wife said to him : "Hast thou, O husband, property in (thy) province, or land in fee? and if there were," she says, "we should fitly go to it, there to spend our vast wealth and build a common guesthouse, so that every one might find his fill with us at our proper place, so that we may have posterity, and that our friends and counsellors may obtain somewhat from us."

¹ i.e., having a hundred labourers, cows, etc.

² Near Castleisland, in the county of Kerry.

³ The Húi Dega Móir Laigen, Féil. Oeng.², p. 152, probably in Wexford.

⁴ Cf. bui seom intí Nóisi a oenur for dóe na rratha, Ir. T. i. 72 : batar na mnaa ina suidib for dou na hEmna, ib. 76.

3. Mait[h] a inghen, ar Fäelān, dot-rōi¹ būaidh *ocus* ben-nacht ! Is maith ina canai,² *ocus* da fesaindse a maith occutsa no raghmais. Is cīan ūaid docum ar crīche *ocus* ar mbunaite.

4. Conidh andsin tra ro ēirigh fri nert seōin *ocus* solaid *co n*-imat brat³ *ocus* būair 7 bótāinte 7 éti *ocus* almu 7 innile, co ro línad leis da conāch a orba *ocus* a ferand diles .i. Ui⁴ Dega Laigen *ocus* Ui⁵ Degha Ossraige, conā bāei isin tūaith nó isin tír ní nār' línadh lais, nó dūn nó dingna [f. 43b] nō deghbaile nārbo lán uile da maithius, conā bōi i comhrē ris nech ro sosadh fair im shaidhbrios.⁶

CAPUT SECUNDUM.

5. Bāi siur sainemhail ic á baincēili-siumh ina farradh intan sin, Émnait a hainm. Dorala menma Fäelāin fuirri, co tarla ina caratradh, gur'bo⁷ torrach hí. Ro gabh omhan *ocus* imeccla hí riana siáir *ocus* fri nāire in gnīmha dorala di. Conidh aire sin do imtigh-si⁸ i frithing⁹ na conaire i n-elódh, 7 ní ar imtecht i llō acht i n-aidche no imtighedh, 7 no bith cach lá 'na tost. Conidh amlaid sin ro siacht si da ferann dūthaigh¹⁰ .i. co Cenēl Siatnai¹¹ siár.

6. O rānic iarum co medōn na Lūachra siar fon innas sin tuitid an aidigh¹² fuirri annsin occus snigidh¹³ snechta adbolmōr and co rānic forinna fer. Ro gabsat dano idhain isi trē immarcrauidh ūachta *ocus* trē mét an tsnechta *ocus* trēsin oman 7 trēsan imeccla dochūaidh¹⁴ impe, co rucc-si iarsin an gein ro bōi ina broind .i. mac mínálainn mínetroct.

¹ atrai *L.*

² In comairle *L.*

³ braite *L.*

⁴ u *B.*

⁵ ú *B.*

⁶ ro soiseadh trian a ssoibriususa (sic) *L.*

⁷ curubo *L.*

⁸ do luidhsi *L.*

⁹ friting *B.*

¹⁰ dutaigh *B.*

¹¹ setnai *L.*

¹² aighah *B.*

¹³ fer *L.*

¹⁴ docuaidh *B.*

3. "Good, my girl," quoth Fáelán; "may victory and benison attend thee! Good is what thou sayest, and if I knew that it was well for thee (?) we would go. Far from thee it is to our country and our abode."

4. So then by dint of luck and charm, he proceeded, with plenty of spoils and kine and droves and flocks and herds and cattle, so that his heritage and his own land, to wit, Húi Dega of Leinster and Húi Dega of Ossory, was filled by him with his riches, so that in the district or in the country there was nothing unfilled by him, neither fortress nor fastness nor goodly steading that did not abound with his wealth: wherefore in his time there was no one to reach him as to opulence.

CHAPTER II.

5. At that time his wife had beside her a beautiful sister, named Emnait. Fáelán's heart was set upon her, so that he gained her love, and she became great with child. Fear and dread seized her on account of her sister, and because of the shame of the (evil) deed that had befallen her. Wherefore she went back stealthily by the same road; and not by day, but by night she used to travel, and every day she lay still. So thus she reached her own country, to wit, Cenél Siatnai¹ in the west.

6. Now when she came in this wise to the midst of the Luachair in the west, the night falls upon her there, and a prodigious snow descends, so that it reached men's shoulders. Then, because of the exceeding cold, and the greatness of the snow, and the fear and dread that came about her, birthpangs seized her, and thereafter she brought forth the babe that lay in her womb, to wit, a boy sweet and beautiful, sweet and shining.

¹ Cinél Sédna in Breifne, *Top. Poems*, p. 46.

7. Bāi timthirecht¹ aingel co hairm i rraibhi. Ro leghastair trá in snecta tricha traiged ar cech leth uadh tría thimthirecht na n-aingel. Ro impá-si immorro a druim frisan mac mbecc, *ocus* releíc² comdíl sí etarru 7 in snechta,³ 7 ro bóí ica túr aici cinnus no immeradh bás fair, ar bá mebhál lé a aicsin aici arna dhēnamh darcend a sethar.⁴

8. Atracht solsi na gréne ós dreich in talman tōebhūaine togaidhe, *ocus* ro bóí oc mīdhemhain na nōeden annsen. Rolā iaramh a dá doitrighidh imme d'immirt bāis 7 ēcca 7 aidedha fair. IS aire sin tra ro chuir in Coimdiu colum do nimh [f. 44a] do dhitin in maic bhicc sin, co tucc an colum a clūimh *ocus* a eitidha im cnes na nāidhen, co raibhe ica chlūtadh 7 ica tēghadh. No sīnedh in ingen a lāmha ara ammus in leth nā bidh⁵ in colum d'immirt bāis fair. Ticed immorro in colum da cech leith imme, 7 nos-gabadh a hetidha 7 a ingne dar a ghnūis 7 dar a haigidh na hingine, *ocus* ro bōi occ dītin na nōidhen fon cumma⁶ sin, co tāinicc tráth⁷ don ló 7 don laithe fōesin.

CAPUT TERTIUM.

9. IS annsin táinic Brēnaind mac Findlogha cona macaib eccalsa cucu, co faca side in timthirecht⁸ aingel ó nimh co talmain ós cind na nōedhen. IS ann atbert an clēirech ra fer maith da muintir .i. fri Collanach sacard : Erigh, ar sé, do fhis ind inaid ūt thall, ar atā timthirecht⁹ [aingel] ó nimh co talmain and.¹⁰ Doluid iarsin Collanach conici in inad, *ocus* atconnaic¹¹ in colum 7 in nāidin, 7 in mnāi ar tí clochta¹² na nāidhen 7 in colum ica dītin. Luidh iarum in saccard co Brēnainn 7 adfet dó in gnīmh uile. Erigh, ol Brēnainn,

¹ timtirect *B.*

⁴ setar *B.*

⁷ trat *B.*

¹⁰ *L* omits this sentence.

² roleig *L.*

⁵ nach bith *L.*

⁸ timtirect *B.*

¹¹ nodconnuicc *L.*

³ snecta *B.*

⁶ samail *L.*

⁹ timtirect *B.*

¹² clocadha *L.*

7. There came a service of angels to the place wherein he lay. So because of that service the snow melted for thirty feet on every side from him. But she turned her back to the little child, and left equal rights between him and the snow, and was seeking how she should inflict death upon him, for she felt shame in looking at him, she, instead of her sister, having conceived him.

8. The sun's radiance arose over the face of the green-sided, choice earth, and she was contemplating the infant there. Then she put her forearms about him, to inflict upon him death and extinction and tragic fate.¹ So therefore the Lord sent a dove from heaven to protect that little child. And the dove put its plumage and its wings about the infant's skin, so that it was (both) covering and warming the babe. The girl was stretching out her hand towards him, on the side on which the dove was not, in order to kill the child. But the dove would come around him on every side, and put its wings over his countenance and its claws over the girl's face;² and in this wise it was protecting the infant until daytime came thereat. *The day was spent*

CHAPTER III.

9. Then Brénainn³ son of Findlug came to them with his clerical students, and he saw the service of angels from heaven to earth above the infant. Then said the cleric to an excellent man of his following, namely, to Collanach the priest: "Go," says he, "to look at yon place, for there is a service of angels there from heaven to earth." Thereupon Collanach went to the place, and he beheld the dove and the infant, and the woman about to stone the infant, and the dove protecting it. The priest then went to Brénainn and tells him the whole deed. "Go," says Brénainn, "and

¹ The same tautological triad occurs below in § 18.

² In the Irish text there is a kind of *χαρμός*, the *etidha* being taken with *ghnúis* and the *ingne* with *haigidh*.

³ See *Lismore Lives*, p. 99. This saint died A.D. 577.

ocus baist in nāidhin, 7 tabhair ainm irdairc fair, ar atāt angil¹ nime icá onóir *ocus* ica airmhitin. *Ocus* beir lat in nāidhin 7 a māthair leis da lessughadh corob am léigind² dó.

10. Docōidh Collanach sacard 7 ro baist in nāidhin, 7 dorad³ ainm fair .i. Taircell .i. don taircelladh tuc in *colum* fair ica dītin for a māthair.

CAPUT QUARTUM.

11. Ruccustar *immorro* Collanach in *mac* lais 7 a māthair co hUaimh Brénainn, 7 ro hailedh é co cend [a] .iii. mblíadhan. IS amlaid *immorro* bóí in Collanach, ūasal i n-ōghe 7 i n-inrucus hé, *ocus* ecnaidh⁴ amhra hē. *Ocus* 'na tabrait⁵ do macaibh suadh (f. 44b) *ocus* sāerclann co Brénainn do lēgund, is co Collanach dobered Brénainn íat, co rabattar .xxx. *mac* rīgh 7 roflatha ic Collanach, *ocus* nī raibe dībhsin bad⁶ ferr cruth *ocus* delbh 7 ēccusc oldās Taircell.

12. Dorōnī iarsin Collanach lēgenn do Thaircell.⁷ IS amlaid bāi Taircell 7 angel ic a *forcetul* .i. Victor, *cona* bāi nī i n-anfiss do. *Ocus* is ēisiumh *immorro* no bidh ic *forcetal* na *mac* aile, co rabhatar uile oc a honóir-siumh.

CAPUT QUINTUM.

13. IS ann *tra* ro rāid-siumh fria a aitte: Rob āil damhsa ascaidh ūaitsiu. Cia hascaidh, ol in t-aite. An .xxx. *mac* rīgh fil occutsa ic lēigiund meisi oca n-umalōit⁸

¹ angel *B.*

³ nodrad *L.*

⁵ In *B.*, interlined, *nó* ina tabairthe.

⁶ nech bui *L.*

⁸ meise da n-umhlacht, 7 da n-umhuloid *L.*

² am leigind *B.*, aimleighbinn *L.*

⁴ ecnaidhi *L.*

⁷ *L.* omits this sentence.

baptize the infant, and bestow a noble name upon him, for heaven's angels are honouring and reverencing him. And bring the babe with thee, and his mother with him to maintain him until his time of study arrives."

10. Collanach the priest went and baptized the infant, and bestowed a name upon him, to wit, Tairchell, from the *tairchellad* ('surrounding') which the dove rendered him when defending him from his mother.

CHAPTER IV.

11. Now Collanach brought the boy and his mother to Uam Brénainn ('Brénann's Cave'¹), and he was nurtured to the end of his seven years. Thus then was Collanach, noble in virginity and in uprightness, and he was a wondrous sage. And all the sons of wise men and nobles that were brought to Brénainn as students, 'tis to Collanach that Brénainn used to assign them, so that there were thirty sons of kings and princes with Collanach; and none of them was better than Tairchell in figure and shape and appearance.

12. Thereafter Collanach set Tairchell to study. Thus was Tairchell: an angel, even Victor,² instructing him, so that there was nothing of which he was ignorant. And 'tis he that used to be instructing the other boys, so that all were honouring him.

CHAPTER V.

13. Then he said to his fosterer: "I were fain to have a boon from thee." "What boon?" says the fosterer. "That I may be in service to the thirty sons of kings who

¹ Cf. *Mo Conoc uais uamach*, *Mart. Gorm.* Dec. 19. Caves were often inhabited by Celtic saints, and see *Trip. Life*, cxcvi.

² The name of St. Patrick's angel, *Trip. Life*, p. 21 et passim.

ocus do thastiol na tūath d'iarraidh almsan doibhsium 7 don ecclais.

Déna¹ immorro, ar in t-aite, *ocus* beir bennachtain.

CAPUT SEXTUM.

14. Luid-siumh iarsin immach for sēt, *ocus* ruc dā théigh lais .i. tiagh for a druim *ocus* tiagh for a ucht. Ro gabh bachaill a aiti ina lāimh, *ocus* dochūaidh do cūairt fon samail-sin. Doberedh dano grán *ocus* arán isin dara tēigh, mæethla 7 im *ocus* saill isin tēigh aile, 7 ballān dorn ina lāim clí. Ro bōi siumh fon samail sin corbat slāna sē² blādna décc dó ic umhalōit a aiti 7 a comaltad.³

15. Luidh-siumh lā n-āen ann do cūairt na Lūachra, co ro sīr uili hí an lā sin. Amhail ro bōi-siumh ic cantain a ernaighthi co faca in torathar⁴ ndodelbhda ndochraidh ar fiarlāit na conaire for a cind .i. Fūath aingeda⁵ cona muintir duibh dochraidh doidelbda .i. dāeine i ndelbaibh arracht. *Ocus* nī tabratis termond do dhuine for⁶ domhan .i. Fūath angeda féin⁷ 7 a ben *ocus* a ghilla 7 a chú 7 a nónbhar muintire.

[f. 45a] 16. Dia mbatar ann forsan tsligidh⁸ conacatar chuca in scolaighe for a sēt, *ocus* a eiri fair, dochum na heccailsi. Asbert in Fūath fria muintir: Bidh annsin co ndechusa⁹ do accallaim ind oenduine út. *Ocus* asbiur¹⁰ mo brēithir, ō ro gabhus fogail 7 dibeirg¹¹ narb'aíl damh nech d'anacal acht sūt a ōenar.

17. Ro gabh iarumh a armu, *ocus* tāinic remhi

¹ Denaid *B*, Den *L*.

² a asecht *L*.

³ a chomaltaidh *L*.

⁴ toratar *B*, torothor *L*.

⁵ In *B*. aingeda is corrected *man. rec.* to aingidh; aingide *L*.

⁶ forsan *L*.

⁷ budhein *L*.

⁸ tsligidh *B*.

⁹ In *B* corrected, *man. rec.* to dechusarsa; conneacharsa *L*.

¹⁰ as bert, corrected to biur, *B*.

¹¹ dibeircc *B*.

are studying with thee, and that I may travel the districts to ask for alms for them and for the Church."

"Do so," quoth the fosterer, "and take a blessing (from me)."¹

CHAPTER VI.

14. Thereafter Tairchell fared forth on the road, and carried two wallets with him, to wit, a wallet on his back and a wallet on his breast. In his hand he took his fosterer's staff, and in that wise went on a circuit. Now in one of the two wallets he would put grain and bread; *curbs, cheese* and in the other wallet, biestings and butter and bacon. In his left hand (he held) a cup. Thus he continued until his sixteen years were complete, serving his fosterer and his foster-brothers.

15. Then he went, one day, to make a circuit of the Luachair, and on that day he searched it all. As he was singing his prayer he saw a misshapen, ugly monster athwart the path before him. This was the Evil Spectre with his black, ugly, misshapen household, human beings, to wit, in forms of spectres.² And they used to give no sanctuary to anyone on earth, namely, the Evil Spectre himself and his wife, his gillie, his hound, and his nine followers.

16. When they were there on the road, they saw coming towards them the scholar, with his burden upon him, wending his way towards the church. Said the Spectre to his household: "Bide ye there till I go to converse with yon solitary person. And I give my word that, since I took to robbery and marauding, I never wished to protect anyone save him yonder alone."

17. Then he seized his weapons and came forward to

¹ "Mayst thou prosper," Henebry.

² Probably a gloss incorporated in the text.

d'accallaimh an scolaighe. *Conidh* ann asbert an Fúath fri Taircell :

1. Canas tainic mopa¹ clérech lúadhes móethlu.
Canas tainic grúach² dubh dōthe læcu læchda.
2. Airgfider limsa do tīagha bas lōr dēni.
Dar lāimh m'athar corob deoin damhsa nis-dēni.
3. Dobērsa in gae-sae trit tōebhsa iarna innsmu.
Dar lāimh m'aiti gēbatsa in mbachaill it cenn-su.
4. IS asa lemsu do comland. inā feoil bruitehe.
Dar slūagh sāthe ragas da g^uac *for* a cute.
5. A Tairchill duind not-aircfider lind fot arān.
Rad nad gilōn cid do chanōn. . . .

Canas.

18. Bidh olc tra bias in scolaighe, ol sē : dobērsa in gāi-sæ trid c[r]ide³ co fagba bás 7 ēcc *ocus* aided.

Atbiursa mo brēithir, ol Taircell, go ngēb-sa in mbachaill si fil im lāimh it cend-sa, .I. bachall m'aiti, 7 ro ro gell sidhe [*con*] na fāicēbtha hī i comlund ōenfir. *Conidh* ann asbert Taircill :

Bachal undsen, trom a tundsemh, ra tōebh leicne merlāich mhir.
remhar a cos, balc a brāige, nis-tacmaing glac lāme fir.

19. *Ocus* iarsin asbert an clérech : Tabraidh ascaidh damh.

Cia hascaidh [f. 45b] connaiḡhe ? bar siēt.⁴

Nī *ansa* : mo trī cēmend ailithre do lēcen damh ar ammus Rīg nime *ocus* talman, *ocus* mo trī cēmenna báisi béus commadh fatití⁵ ūaim in t-ēcc.

Tabar duit, ar in chaillech, úair nī raga dín bēus, ar is comlúath fri hossaibh allta sind fein, *ocus* as comlúath ra gāeth⁶ ar cú.

20. Nascis iarum *for* lāim ind fúatha sin. Lingis iarsin a trī cēmend ailithre *ocus* a trī lēmend báisi. IN cētlēim

¹ leg. mo phopa ; mo phop *L.*

⁴ ol siad *L.*

² for gruagach ?

⁵ fatití *B.*

³ craidhi *L.*

⁶ fria gaith *L.*

hold speech with the scholar. And then the Spectre said to Tairchell :

1. Whence hath come my master cleric, who moves biestings ?
- T. Whence hath come a dark, singed goblin (?) to heroic warriors ?
2. S. By me thy wallets will be destroyed, which will be enough vehemence.
- T. By my father's hand, thou doest it not until I consent.
3. S. I will drive this spear through thy side, after setting it.
- T. By my fosterer's hand, I will rap thy head with the staff.
4. S. 'Tis easier for me to fight thee than boiled flesh.
- T. By a host of thrusts thy hair will go on its hole (?).
5. S. O brown Tairchell, thou wilt be destroyed by us under thy bread,¹
- T. A saying that is not . . .

18. "Naught, indeed, will be the scholar," quoth he. "I will put this spear through thy heart, so that thou wilt find death and extinction and a tragic ending."

"I give my word," says Tairchell, "that I will rap thy head with this staff which is in my hand, to wit, my fosterer's staff ; and he has promised that it would not be left in a single combat." Whereupon Tairchell said :

"An ashen staff, heavy its crushing on the side of the cheek of the furious mad champion :

Thick its shaft, strong its neck : no grasp of a man's hand surrounds it."

19. And after that the cleric said (to the Spectres): "Grant me a boon."

"What boon dost thou ask ?" say they.

"Easy (to say) : to let me have my three steps of pilgrimage towards the King of heaven and earth, and my three steps of folly also, so that death may be the further from me."

"Let it be granted to thee," says the hag, "for thou wilt never get away from us ; since we ourselves are as swift as wild deer, and our hound is as swift as the wind."

20. Then he bound that (boon) on the Spectre's hand. Thereafter he leapt his three steps of pilgrimage and his three leaps of folly. The first leap that he leapt he seemed

¹ *i.e.* the bread in one of the wallets carried by Tairchell, § 14.

tra ro ling nīr' bo mó leo hē andā fiach for beind cnuic. IN lēim tānasi ro ling nī acatar etir hē ocus nī fetatar in i nemh nō in i talmāin docōidh. IN tres lēim immorro ro ling is ann doralā hē, for casiul na cille.

21. Dochōid siūt tra, for caillech ind [F]úatha; conidh ann ro reithsettar etir coin 7 duine, co cluinte dar¹ mīle cēmend a n-ēngair 7 a trethan 7 a tograim isin² aēor ūasa. Tāngatar³ coin 7 mindāine in baile imach .i. cāch d'anacal⁴ in mheic forra, ar ba derb leō is ac á thograim ro bhātar na fúatha. IS annsin ro ling-siumh āmh do caisiul na cilli, co riacht isin ecclais, co ndesidh ina inad irnaighthe, co raibhe ic salmgabhāil inaigidh a aitte.⁵ Nocor' derc Collanach fair co tarnaic⁶ dó a ord is a affrend. Ro derc immorro ar in mac asa athle sin, 7 is amlaid bāi side,⁷ 7 bruth na feirgī 7 an imtechta ann, 7 ruithne na diadhachta ina ghnúis.

22. Maith a maic, ar in sacart. Cīa frāech fergī⁸ fil itt aighid?

Nī ansa: na fúatha⁹ angedha do tachor cuccom, ocus dom ruagadh.¹⁰ Ocus ro innis dó uile an scēl amail ro ling an Lūachair 'na trī lēmendaibh.

IS fír sin, ar in saccart. Is tú an tairngertach¹¹ [f. 46 a] ro tairngir Victor¹² angel .i. bidh tú Molling Lūachra dona lémennaibh ro lingis.

CAPUT SEPTIMUM.

23. Trícha bládan cosindiu dodeachaidh Brēnainn mac Findlogha don muir co ro gaibh tīr ocus caladhport for sruthlínntibh na Berba. IS annsin asbert Brēnainn fria

¹ co cluintea tar L.

⁴ do anacul L.

⁷ ised B.

¹⁰ romruagadh L.

² isind L.

⁵ a n-aghaidh in fuatha L.

⁶ fercci B. cia fearg L.

¹¹ tairngertai L.

³ co tangadar L.

⁸ tairnic L.

⁹ fuata B.

¹² lucht L.

to them no bigger than a crow on the top of a hill. The second leap that he leapt, they saw him not at all, and they knew not whether he had gone into heaven or into earth. But the third leap that he leapt, 'tis then he alighted on the wall of the church-enclosure.

21. "He has gone yonder," says the Spectre's hag. Whereupon they ran, both hound and human, so that their outcry and their storm and their pursuit upon (Tairchell) were heard beyond a thousand paces in the air above him.¹ But the hounds and the small folk of the town came forth, each to save the boy from them, for they were sure that the Spectres were pursuing him. 'Tis then he leapt from the wall, and reached the church, and sat in his place of prayer, so that he was chanting psalms opposite his fosterer. Until he had finished his order and his mass Collanach did not look at Tairchell. After that he looked at the boy, and thus he was, with the glow of the anger and the going upon him, and the radiance of the Godhead in his countenance.

22. "Well, my, son," says the priest; "what is the rage of wrath that is in thy face?"

"Easy (to say); the evil Spectres attacked me and hunted me." And Tairchell related to him the whole story, how he had leapt the Luachair in his three leaps.

"That is true," says the priest. "Thou art the prophesied one, whom the angel Victor foretold: thou wilt be (called) Molling of Luachair from the leaps that thou hast leapt (*ro-lingis*)."

CHAPTER VII.

23. Thirty years till to-day Brénainn son of Findlugh came from the sea,² and took land and harbour by the streampools of the Barrow.³ Then said Brénainn to his

¹ This reminds Mr. Tawney of the pursuit of Nágasvámin by witches, *Kathá-sarít-ságara*, II, 450-451.

² After his famous voyage, as to which see *Lives of Saints from the Book of Lismore*, pp. 99-115, 349, and Schirmer, *Zur Brandanus Legende*, Leipzig, 1888.

³ A river in Leinster: *Rev. Celt.*, XV, 304.

muintir: Cuiridh¹ bár lín isin cúan-sa, ar sé; is doich is ionad gabála ēisc hé. Ro cuirset a llín imach, co tarla brattān cach² tres moccuil isin³ lín. Cuiridh dorísi, ar Brēnainn. Ro cuirset in fecht tanaise co tarla bratān cech dara moguil ann. Ro cuiredh³ in tres fecht in lín amach, co tarla bratān cach⁴ muail ann. Dēnam aittrebh sund, ar Brēnainn, daigh is inadh mac n-ecailsi so, ar sé.

24. Dorigne Brēnainn tellach a tighe isind inadh sin, *ocus* ro ordaigh inadh na mainistrech and. Cnoc adbalmór ro bóí ós cind in tige; no bidh Brēnainn 7 a manaigh ic a rēdhigud cech lāi fodaigh comadh inad fognama don Choimdidh é, *ocus* comad hē an cnoc úasal oc á rabhatar angil tairchetul⁵ dó hé. Tāinic angel co Brēnainn andsede 7 asbert fris; Na déna⁶ aittrebh sunna fadechtsa, ar sē, ar ní daít atá i tairngire attrebh do dēnamh sund, *acht* mac gein-feas i cind .xxx. bliadan ōnú, is é doghēna atrebh ann⁷ .i. Moling Linne móire. *Ocus* is é gēbhus i rRind Ruis Bruic ar⁸ brū Berba. *Ocus* bidh sochaide bērus dochum nimhe. *Ocus* doghēna a fherta 7 a mīrbuile annsin, 7 tic a Thigerna⁹ i richt claimh da¹⁰ acallaimh.

25. Conidh ann asbert in t-angel:

Tricha bliadan, etc.

[f. 46b] IS tú tra in Moling sin, ar is tū ro ling in lēim as mō ro ling duine 7 lingfes co brāth. *Ocus* as tū ro tairngir Victor angel, *ocus* bid hē t'ainm airdirc fodesta, Moling Lūacra.

26. Cid ón, in fil atharda aile acum *acht* so? ar Molling. *Ocus* matá mūinter damh hē¹¹ co ndichius¹² dia atrebh 7 da innaigidh.

¹ Cuir *L.*

² gacha *L.*

³ Ro cuirset *L.*

⁴ Here a corrector erroneously inserts tres.

⁵ angel taircetal *B.* cf. for the dat. sg. *MI.* 59^d 7, 85^d 10. ⁶ den *L.*

⁷ sunn *L.*

⁸ for *L.*

⁹ ticcerna *B.*

¹⁰ dia *L.*

¹¹ hi *L.*

¹² connicius *B.*

community: "Cast your net into this haven: belike it is a place for catching fish." They cast forth their net, and in every third mesh there chanced a salmon. "Cast again," says Brénainn. They cast a second time, and in every second mesh there chanced a salmon. For the third time the net was cast and a salmon chanced in every mesh. "Let us make an abode here," says Brénainn, "for this is a place for ecclesiastics."

24. In that place Brénainn built the hearth of their house, and there arranged the place of the monastery. A huge hill was above the house. Brénainn and his monks were levelling it every day, in order that it might be a place of service to the Lord; and this may have been the lofty hill which angels had prophesied for him. But then an angel came to Brénainn and said to him: "Do not make an abode here now, for in prophecy it is not for *thee* to make an abode here; but the boy who will be born at the end of thirty years from to-day, he it is, Moling of Linn mór, that will make a dwelling there. And 'tis he that will settle at the Point of Ross Bruicc¹ on the brink of the Barrow, and 'tis a multitude that he will bring to heaven. And there he will perform his miracles and his marvels, and his Lord will come to converse with him in the guise of a leper."²

25. So then said the angel:³

"Thirty years," etc.

"Thou, then, art that Moling, for it is thou that has leapt the greatest leap that a man has leapt and will ever leap. And 'tis thou whom the angel Victor foretold, and now this in future will be thy famous name, Moling of Luachair."

26. "What is that? have I another fatherland besides this?" says Moling. "And if I have, let it be told to me that I may go to visit it and dwell therein."

¹ 'The Badger's Wood,' O'Curry, *Lectures*, p. 302. *Rev. Celt.*, XIII, 45.

² See § 38 *infra*.

³ Apparently he utters five quatrains, beginning respectively with *Tricha bliadan*, *Ticfa Molling*, *Leis dogenad*, *Cuci ticfa*, and *Gid clam*; but they are almost wholly unintelligible, the scribe having written only the initials of most of the words.

Fil immorro, ar in sacart, *ocus* atā do mǣthair isin baile 7 innisedh duit.

Tucadh in mǣthair cucæ iartain, *ocus* ro innis dó a dūthchus 7 a cenēl, *ocus* amal dorōnad hē. A maic, ar in mǣthair, fāccaibh do bennactain acum, *ocus* tabair dilgud damh isin ngnīmh dorónus.¹ Conidh ann asbert :

An fracc do Cenél Sētna
as ī rom-alt fo cēttblae,
's tucc a Dé dilgudh don fraicc
lūach i nderna do dhichmairc²

Cf. Anecd. ii 21.

27. Mōr do t'imdergadh³ fuarusa, ar sī; sochaidhe atbert rim gur'bo⁴ gein cuil *ocus* corbaidh damh tú.

Nemh duitsi, a banscāl, ar sé.

28. Cid fhāccbhai⁵ damsā dāno? ar in sacart, ar rom-imdergad⁶ co mōr treot. Ar itbertis sochaidhe commadh mac collaidhe damhsa fēin tú.

Nemh 7 sāegul deit fēin *ocus* d'fir th'inaidh .i. sacard in baile-siu. Būaidh dāno con 7 mban *ocus* ech ass, ar is iatt tāncatar dom forithin ar na fūathaib.

CAPUT OCTAVUM.

29. Ro tesc Collanach sacart a folt iarsin, *ocus* dorad berradh manaigh fair, *ocus* ro gab pater imme, *ocus* asbert fris techt co Maedōc [Fearnā L] do bith a daltusa fris. Ba hōc álainn āidedach an clērech sin. Ba gilithir' snechta a curp. Bá deirgither [f. 47a] lossi corcra a gnús. Nī raibi i comrē fris rososedh cutrumus for a deilbh,⁸ ar ro bātār ruit[h]ne na Dīadachta in a comhaitechit.

¹ do ronas B.

² This quatrain is written in the bottom margin of B. The text has : Anadercc (nó a fracc) do cenel setnai, isí romalt fom cetgái ro dilgedsa dondarirc, ina ndernai fo dicilt. L has anadhcercc do cenel setnaid isí romdilgea dia dondarirc anandernaiaid fo dhichilt. In the Brussels MS. 5100-4, p. 59 (?), the last two lines are, according to K. Meyer : ro dílga Dia don fraicc ' ina nderna do dhichmairc.

³ timderccadh B.

⁴ gurbat L.

⁵ faccaibh L.

⁶ imderccadh B.

⁷ giliter B.

⁸ cudruma a deilbi L.

"There is indeed," says the priest; "and thy mother is in the steading, and let her tell thee."

The mother was afterwards brought to him, and she told him his own country and his kindred, and how he had been begotten. "O son," says the mother, "leave thy blessing with me, and give me forgiveness for the deed I have done!" So then he said:

The woman of Cenél Sétnai,¹
'tis she that reared me in the first place;
and, O God, forgive the woman
payment for all the theft she committed.²

27. "Much of blame for thee I got," quoth she. "Many said to me that thou wast a child of my sin and corruption."

"Heaven to thee, O woman," saith Moling.

28. "What then dost thou leave to *me*?" says the priest; "for through *thee* I have been greatly blamed. For many used to say that thou wert a carnal son of mine."

"Heaven and length of life to thyself and to thy successor," to wit, the priest of this place. "Palm, too, of hounds and women and horses thereout, for they came to help me from the Spectres."³

CHAPTER VIII.

29. Thereafter Collanach the priest clipt Moling's hair, and put upon him a monk's tonsure, and said a pater-noster over him,⁴ and told him to go to Maedóc of Ferns and be his pupil. Young, beautiful, youthful was that cleric. White as snow was his body: ruddy as purple plants his face. In his time there was none equal to him in shape, for the splendours of the Godhead were in his company.

¹ See § 5 *supra*.

² *i.e.*, in defrauding, by her adultery, Faclán's wife.

³ See § 21 *supra*.

⁴ literally, around him.

30. Luidh remhe for sètt iersin co rāinic Clūain Cāin Māedōcc.¹ IS annsin ro bōi Māedōcc² ina ecclais ic dēnamh a uird eclastadai im *teirt*. Ro falsiged do Māedōcc áighidh³ uasal anaitnidh do thiactain cuce. Lēcidh dūin ind ord annsin, ar Māedōcc,⁴ ar atā *for* sètt cuccainn nech ris nad cubaid a fuirech. Doroich Moling in ecclas, *ocus* ērgid Māedōcc⁵ remhe, 7 nī ro suid Moling ina inadh. Donīther in t-ord iarum. Donīat na clērigh a n-āentaigh iarsin. Fāccaibh bennachtain linn, ar Māedhóc.⁶ Fāicfet,⁷ ar Moling, būaidh comairgi 7 enich isin baili-sea : būaidh caingni cecha hairechta i rragha aircennech (an baile so).⁸ Cid mōr n-imresna *immorro* bes isin baile *acht* co tísat isin *tempul* a ndol fo sídh ass, cen ēccnach an baile do breith sech crois mōir na faithche.

CAPUT NONUM.

31. Luidh remhe iarsin co Casel na Rígh. IS ann ro bōi Fingin *mac* Aedha i Caisiul ara cind. Ro soich Moling cuicce, 7 ferais in rígh fáilti friss. Iarais Molling inad reclesa for Fingin. Dobéitar, ar in rí. Foait ann⁹ in n-aidche sin. Ticc an t-angel do accallaimh Molling 7 asbert friss : Cía rēt duit, ar sē, bith ic iarraidh inaid sunn, 7 inadh¹⁰ erlom duit *for* sruithlinntibh na Berba ; *ocus* tene beō fri trichait mbládan ann ocot airnaidhe. *Ocus* cumdaigh-si t'ecclais 7 th' áannoitt¹¹ annsin, 7 foghain do Tigerna ann.

32. Ba clostecht don rígh *immorro* comhradh¹² Molling 7 ind angil, *ocus* asbert an rí ra Molling arnabārach : Érg, ar sē, ar ammus ind inaid ro gheall [f. 47 b] an t-angel duit, *ocus* dobéramne cech furtacht ricfa a les duit.

¹ modimóc B.² mōdīmoc B.³ modimoc (l. maedoc) aidhigh B.⁴ modimoc (maedhocc) B.⁵ modimoc (l. maedoc) B.⁶ Modimoc (maedhóc) B.⁷ *freis nach* L.
sunn L.⁸ interlined in B, *man. rec.* in baili se L.¹⁰ inadh 7 adba L.¹¹ h'andoit L.¹² comraiti L.

30. Thereafter he fared forth on the road till he came to Clúain Cáin Maedóc.¹ Maedóc was then in his church performing his ecclesiastical order at terce. It was revealed to Maedóc that a noble unknown guest had come to him. "Leave off for us the order there," says Maedóc, "for on his way to us is one whom it is not meet to delay." Moling reached the church, and Maedóc rises up before him, and Moling did not sit down in his place. The order is then performed. Thereafter the clerics make their union. "Leave a blessing with us," says Maedóc. "I will leave (three)," says Moling: "Palm of safeguard and protection in this place! Palm of dispute in every assembly which the erenagh of this place shall enter! Though much quarrelling be in the place, provided they (the quarrellers) enter the temple, they will go thence in peace, without bringing the reproach of the place past the great cross of the green"

CHAPTER IX.

31. Thereafter he went forward to Cashel of the Kings.² Fingin³ son of Aed was then in Cashel before him. Moling visited him, and the king made him welcome. Moling asked Fingin for the site of an abbey-church. "It shall be given," says the king. There they rest that night. An angel comes to converse with Moling and said to him: "What business hast thou to be asking a place here, while there is a place ready for thee by the stream-pools of the Barrow, and a fire alive for thirty years there awaiting thee? And build thy church and thy patron saint's temple there and serve thy Lord therein."

32. Now the talk of Moling and the angel was heard by the king, and he said to Moling on the morrow: "Go," saith he, "to the place which the angel has promised thee, and we will give thee every help that thou wilt need."

¹ Clúain cáin Modimóc, which the scribe first wrote, is now Clonkeen in co. Tipperary.

² Now Cashel in Tipperary.

³ *Annals of Ulster*, 661.

CAPUT DECIMUM.

33. Fāccbais Molling annsin fāccbāla maithe¹ do rīgh Caisil, *ocus* ceilebhrais don rīgh, *ocus* luidh remhe co Slīab-Margi, 7 dēchais ūaidh fodhes, 7 atconnaire timthirecht² angel i rRind Ruis Bruic ós sruthlinntibh³ na Berba, *ocus* rāinic Moling in inadh sin, *ocus* fuair tellach mBrēnaind annsin. Dorōnadh tegh 7 ecclas andsin acc Moling, *ocus* rop ingnadh la cách attrebh do dēnamh ann sin, ar rop inadh slaitti 7 braití 7 sāraigthi in t-inadh i rragbadh.

CAPUT UNDECIMUM.

34. ISind aimsir sin tra dorochair an t-Eo Rosa, *ocus* ro fodhail Molaisi hē do nāemaibh hĒrend. Docōid dano Molling d'iarraidh neich fair don Eo Rosa. Dorad Molaisi síniudh a dairthaighi dó don crund. Dorat immorro Molling Gobbān sāer cuicce do dēnumh a dartaighe. Ochtar sōer dó 7 octar ban 7 octar macaemh. Bātar co cend blādna 7 ní dhernsat⁴ ní aca, *ocus* nīr' mesaiti a frithailimh. No bhidh Gobān cacha maitne ac eráil tecta fon cailli, 7 is *edh* atberedh cech dia : Tīagam i n-ainm in[d] Athar Nemdha anīu. IS ann asbert dia blādna : Tīagam i n-ainm ind⁵ Athar *ocus* in Maic *ocus* in Spirta Naeimh. Tīagaīt immorro dia blādna fon caille Molling 7 Gobān, *ocus* fuaratar crand ndigainn 7 fūabrait a būain.

35. IN cētnu slisiu ro benadh ass doralā ar sūil Mholling, co ro briss ina chind. Tucc-somh a culpaīt dar a aigidh, 7 ní ro innis itīr a maidm. *Ocus* asbert frīu : Dēnaid co maith

¹ amra *L*, maite *B*.² timtirecht *B*.³ The *s* inserted in *B*, *man. rec*.⁴ dernadh *L*.⁵ sic *L*, an *B*.

CHAPTER X.

33. Then Moling left 'good leavings'¹ to the king of Cashel, and bade the king farewell, and fared forth to Sliab Mairgi,² and he looked southward, and beheld a service of angels at the Point of Ross Bruicc above the stream-pools of the Barrow. And Moling came to that place, and found Brénainn's hearth therein. House and church were there built by Moling, and every one marvelled that a habitation was made there, for the place in which it was set up was a place of robbery and theft and outrage.

CHAPTER XI.

34. At that time, then, the Yew of Ross³ fell, and Molaisse distributed it to the saints of Ireland. So Moling went to ask him for some of the Yew of Ross. Of the tree Molaisse gave him the roofing of his oratory. Then Moling fetched Gobbán the Wright to build his oratory. Eight wrights had Gobbán, and eight women, and eight boys. They remained to the end of a year, and nought they did for him, yet none the worse was their entertainment. Every morning Gobbán was enjoining them to go to the wood, and this he used to say every day: "Let us go to-day in the name of the Heavenly Father." Then on that day year he said: "Let us go in the name of the Father and of the Son and of the Holy Ghost." On that day year, then, Moling and Gobbán wend throughout the wood, and they found a sufficient tree, and begin to fell it.

35. The first chip that was knocked out of it chanced on Moling's eye and broke (it) in his head.⁴ He put his hood over his face, and told the wrights nothing whatever of his

¹ i.e. blessings.

² Now Slieve-Margy, a mountain in Queen's County.

³ See *Rev. Celt.*, XVI, 278, and *Folklore*, XVII, 66.

⁴ See O'Curry's *Manners and Customs*, III, 34.

bhar n-obair *co* ndechorsa do dēnam mo trath. Luidh ūadaibh. *Amail* ro bōi oc imtech tcecmaidh mac lēigind dó. Cidh tās do sūil, a clērich? ar sē.

Slisiu ro *ben* tarsi.

Tair co ro gabur epaid fria, [f. 48 a] ar in mac lēigind.

Ticc Molling, *ocus* is ann asbert in mac lēigind :

Mol muilind fot sūil · crāeb cuilind fot sūil,
cach imnedh it grūaidh · grip ingnech fot sūil.

36. IN fēgadh ro fēgh secha Moling nī fitir in i nemh nó in a talamh dochúaidh in mac lēiginn. Cepinnus ro bōi reme an tsūil mesa ro bōi asa hathle. Demon, tra, tāinic annsin.

37. Amal ro bōi for a sēt ann conaca in clērech forasta findliath [i]na farradh. Cidh tās¹ do sūil, a clērich? ar sē. Slisiu ro ben tairsi, ar Moling. Tasca ille co rogbor arāit² fria. Ticc cuicce Moling, *ocus* is ann atbert fris :

1. Saele Muri, saele Dé · slān fris'tabar, slān fris'teit,
ō Mhuire tuccadh a coscc · rop slān cech rosc [i]ma téit.
2. Tipra bāidhes sūli · ro beta go slána
antí ro foir do sūili · ro foir sūile Toba.
3. Lucas . . . · do muintir rīg cat[h]rach
inní ro foir do sūili · ro íc sūili nat[h]rach.
4. Co facursa in nathraich · 'sa sūili na diaid.
tríat bréithir,³ a Iosa · ro íc Lucás lfaigh.
5. Foirimsi do sūile · nī fil lim locht lēge,
mar ro foir Dia Muire · rí cen locht ina hsaale.

Saele Muire.

Ro slánaiged a rosc fo cēttōir, *ocus* nīr' ferr ro bóí remhe a radarc, *ocus* nīr' artraigh in clērech dó iar sudhi. Fír, ar Moling, ōm Tigernæ ro cuiredh in techtaire⁴ út cucamsa dom foirithin.⁵

¹ atas *L.*

⁴ tectairi *B.*

² oruid *L.*

⁵ foiritin *B.*

³ breitir *B.*

fracture, and said to them: "Do your work well so that I may go to perform my (canonical) hours." He left them, and as he was going a student¹ chanced to meet him. "What is the matter with thine eye, O cleric?" quoth he.

"A chip struck across it."

"Come that I may sing a spell to it," says the student. Moling comes, and then the student said:

"A millshaft under thine eye: a holly-branch under thine eye:
every trouble in thy cheek: a taloned griffin under thine eye!"

36. When Moling looked a look² past him, he knew not whether the student had gone into heaven or into earth. Howsoever the eye had been before him it was worse after him. It was a demon that came there.

37. As Moling was on his way there he saw a sedate, grey-haired cleric beside him. "What is the matter with thine eye, O cleric?" says he. "A chip struck over it," says Moling. "Come hither that I may chant a prayer to it." Moling comes to him, and then he said:

1. Mary's spittle, God's spittle, whole to which it is put, whole to which it goes:
from Mary its healing has been given, whole be every eye round which it goes.
2. A well that bathes eyes, which will be with health.
He that succoured thine eyes succoured the eyes of Tobit
3. Luke . . . of the King of the (heavenly) City's household:
that which succoured thine eyes succoured a serpent's eyes.
4. May I see the serpent and its eyes after it:
through Thy word, O Jesus, Luke the physician has healed.
5. I succour thine eyes: I have no fault of leeches:
as God succoured Mary, (God) the King without fault in His spittle.³

Moling's eye was healed at once, and his sight had never been better before. And after this the cleric did not appear to him. "In sooth," says Moling, "yon messenger was sent to me from my Lord to succour me."

¹ The evil one loves to appear as a *scholasticus vagans*, ein *fahrender Scholast*; see Goethe's *Faust*, l. 970.

² Literally, 'the looking that Moling looked.' Fr. Henebry would say: 'When Moling chanced to look around him.' And so in § 39.

³ See Mark vii. 33, viii. 23: John ix. 6.

CAPUT DUODECIMUM.

38. Amal ro bói Moling occ imtechta a sétta iarsin *conaca* in clamh ndocraidh ndodhelbdha aracind. Can tici, a clērich, ar in clamh. Ticcim asin chaill, ar in clērech. Beir meisi lat dond ecllais ar Dia [f. 48 b]. Is maith lim, ar Moling : tair as didu, ar sē. Cinnaś ōn ? ar in clamh. Mar tánacaís *conice* so, ar Moling. Nocon fētaim imtechta, ar sē, go fagur m'imorcor co socair. Tair ar mo muin, ar Moling. Nī ragh, ar sē, *connā* raibh nī dot éduch ettrom *ocus* tú, ar nī fáicébha¹ in t-étach nī dom lethar orm. Dogēn, ar Molling [²7 cuiris Moling a ēdach de iarsin 7] Toccbaidh in clamh for a muin. Sēit mo srōin, ar sé. Ataigh³ a lāim cuici da sētiudh. Acc, ar in clamh, ar benfait do mēora mo lethar⁴ dim : tabair do bhēl impi. Dobeir in clērech a bēl immo srōin *ocus* sūighis cuce hí, *ocus* cuiridh⁵ ina dorn clē in saele sin.

39. IN silliudh ro sill secha nī fitir in i nimh nō i talmain docōid in clam. Cōir immorro ēside, ar Molling, mās dom mealladh-sa tāinic mo Tigerna. Nī choidēl-sa⁶ *ocus* ní caithiub biadh co tora mo Tigerna co follas fiadnach cucum. Ro bhōi iarumh isin inad sin co medōn aidche. Tāinic in t-aingel cuce. Asbert *fris* : Cinnaś badh ferr let do Tigerna do tidhacht⁷ dot accallaim ? I richt meic sheacht mbládan, ar sē, *co* ndēnaind⁸ ella báide imme. Nī ro rathaigsiumh i cind ré iartain co ro suidhestair Críst ina ucht i rricht

¹ fáicebha *B*.² The words in brackets are from *F*.³ atnaig *F*.⁴ letar *B*, leathar *F*.⁵ cuiris *F*.⁶ *B* seems to have *thoidebsa*, but the original scribe may have written *coidelsa*, *coideolsa* *L*. *coitelsa* *F*.⁷ teacht *L*.⁸ condernuinn *F*. condernuinn *L*.

CHAPTER XII.

38. Thereafter as Moling was wending his way he saw before him a hideous misshapen leper. "Whence comest thou, O cleric?" says the leper. "I come out of the wood," replies the cleric. "For God's sake, take me with thee to the church." "I am willing," says Moling: "come on then," says he. "In what manner?" asked the leper. "As thou camest hither," says Moling. "I cannot travel," says the leper, "till I get myself carried comfortably." "Come on my back then," said Moling. "I will not go," says the leper, "lest there be some of thy raiment between me and thee, for the raiment¹ will leave none of my skin upon me." "I will do (what thou desirest)," says Moling, so he doffs his clothes and lifts the leper on his back. "Blow my nose," says the leper. Moling gives his hand to him to blow it. "Nay!" says the leper, "for thy fingers will strip my skin off: put thy mouth round it." The cleric puts his mouth round the nose and sucks it to him,² and spits that mucus into his left hand.

39. When he looked a look past him³ he knew not whether the leper had gone into heaven or into earth. "This is right," says Moling, "if my Lord came to deceive me. I will neither sleep nor eat until my Lord comes to me clearly and evidently." He then remained in that place till midnight. Then the angel came to him and said: "In what form wouldst thou prefer thy Lord to come and hold speech with thee?" "In the guise of a boy of seven years," says Moling, "so that I may make transports of fondness around Him." He noticed nothing at the end of a time afterwards till Christ sat on his lap in the shape of

¹ Doubtless a rough hairshirt: cf. *utebatur ad nudum asperrimo cilicio*, *Vita Kentegerni*, c. XIII.

² There is a similar incident in the Life of Féchin of Fore, *Rev. Celt.* XII, 144. Indian ayahs also cleanse children's noses by suction.

³ 'When he happened to look round,' Henebry.

maccaimh .iii. mbládan, co raibhi ic báidhe imme co trāth ēirge arnabārach.

Masa lōr et, ar an t-aingel, ēircc dot manistir.¹ [*Ocus* tēid Moling don eclais iarsin, 7 scríbhthair an line sin aco, 7 rl. *F.*]

CAPUT XIII.

40. Dochōidh da thigh iarsin. Fuaratar na linaige bratān adbalmór ind aidche sin *ocus* dos-ratsat do Moling hē. Ro cosccradh in bratān oc in clērech 7 fríth tinne óir ina medōn. Roinnis immorro Moling a trī an tinne .i. a trīan do bochtaibh, 7 a trīan fri cumdach a mind, *ocus* a trīan fri dēnamh a lubra.

CAPUT XIII.

41. IS annsin táinic [f. 49a] Rūadsech Derg² ben Gobbāin Sae[i]r do accallaim in clēirigh. Ro gabh for moladh crotha 7 datha³ 7 delbe 7 eccosca in clēirigh. Cid insin [a bean, *L*] ? ar in clēirech. Dot accallaim-si 7 dot atcuincidh tāncamar, bar ísi: olc lind bith cen airghi⁴ acaind.

Ragaid di bhāi duitsi *ocus* bō cech⁵ mnā dona⁶ mnāibh ele, ar in clērech.

Robē maith acutt, a clēirigh, ar iatsum, ar is ísin ar mbreth fēin.^{7 6}

42. Lottar as da tigh iarsin. Bāi [dano *L*] mac mallachtan ar foghail *ocus* ar dibeirg annsin antan sin .i. Grāc a ainm, co tarla docum na mbō, co ro gad indara⁷ boin do

¹ eirig donn eclais *F.*

² data *B.*

³ gacha *L.*

⁷ inda altered, *man. rec.* to indara, *B.*

² dercc *B.*

⁴ airghe *L.* airghidh *B.*

⁶ uodhein *L.*

a boy of seven years, and he was fondling Him till the hour of rising on the morrow.¹

"If thou deemest that enough," says the angel, "get thee to thy monastery." Moling then goes to the church, and that story is written by him, etc.

CHAPTER XIII.

40. Thereafter he went home. That night the fishermen caught a huge salmon and they gave it to Moling. The salmon was cut open by the cleric, and an ingot of gold was found in the midst of it. Then Moling divided the ingot into three, to wit, a third to the poor, and a third for enshrining his relics, and a third for doing his labour.²

CHAPTER XIV.

41. Then came Ruadsech the Red, wife of Gobbán the Wright,³ to have speech with the cleric. She took to praising his form and colour and shape and appearance. "Why is that, O woman?" asked the cleric. "To converse with thee and to entreat thee have we come," says she: "ill we deem it to have no herd of cattle."

"Two cows shall go to thee, and a cow to each of the other women," said the cleric.

"May there be good to thee, O cleric!" say they, "for that is our own award."

42. Thereafter they went home. Now there was a son of malediction, robbing and marauding there at that time: Grác was his name. He came towards the kine, and stole

¹ So St. Íte nurses our Lord in the form of a babe, *Martyrology of Oengus*, p. 44.

² *i.e.*, I suppose, for paying his workmen. The same incident is in Mart. Donegal, p. 172, where *tinne* is rendered by 'ring.'

³ As to Gobbán Sáer, see Petrie, *Ecclesiastical Architecture*, 382, 383, and O'Curry, *Manners and Customs*, III, 40, 44. His father was Tuirbe Trágmair, *Rev. Celt.*, XVI, pp. 76, 77.

Rūadsaigh Deirg.¹ Ro hinnisedh do Rūadsaigh in nī sin. Is fīr, ar sī, an clērech dibech diultadach is ē dorad [in] mannair² sin. Athrech leiss 'na tartt duinne, *co nderna fell foraind.*

Raghait mo muintir-sa 'na hiarmoracht, ar sē, 7 muirfitir Grāc.

Dochaite lim sāegal fotta³ aicce, ar sīsi.⁴

Damad maith lat dano a losccadh dogēntae.

Docaite lim tene mōr d' fogbail dó da mbeith uacht fair.

Nō damadh ferr a bādadh dano dogēnta.

Dochaiti lim deogh d' faghbáil dó da mbeith i n-ítaid.⁵

43. IS annsin asbert an clērech :

1. Ben in⁶ tsaeir
ima ndēntar an cró cáil,
ma *ingona* dāsacht tair,
a Dhé mair, ní raibh a maein.
2. Ruasach dercc,
a *Maic* mo Dé, ro sia sercc,
ar cach mbiat dober a sord
comach mō bolc innā gedc.⁷
3. Octar sāer
ocus octar ban ra tæebh,
7 octar macán go cáin mār
tucc cuccamsa Gobbān sāer.
4. Ruasech mī
sū nī sen niran
inad i nnim con
in fir asa ben.

Ben.

Eirgidh i n-iarmoracht in cruith, ar Molling. Grāc dibergach is ē dorōine⁸ in gnīm uccat, 7 atā *side* for

¹ deircc *B.*

² manair *B.*, *om. L.*

³ fottu *B.*

⁴ ar ise *B.*

⁵ iniotaid *B.*

⁶ sic *L.*, an *B.*

⁷ meaning obscure, *L* has *geogh* : geoc .i. miach no mála. P. O'C.

⁸ dorinne *L.*

one of the two cows of Ruadsech the Red. That was told to Ruadsech. "'Tis true," she says; "the grudging, denying cleric! 'tis he who caused that destruction. He repents of what he gave us, and so he has practised fraud upon us."

"My people shall go in pursuit of the cow," says Moling, "and Grác will be killed."

"The more likely, meseems, he will have a long life!" says Ruadsech.

"If, then, it were thy wish to burn him, (this) would be done."

"The more likely, meseems, that a good fire would be got for him if he should feel cold."

"Or if it be better to drown him, (this) would be done."

"The more likely, meseems, that a drink would be got for him if he should be athirst."

43. Then said the cleric :

1. The wife of the wright,
round whom the narrow hut is built,
if vile madness . . .
O great God, may it not be her wealth !
2. Ruadsech the red,
O Son of my God, may withering reach her :
for every food which she brings out of an oven
may (her) belly be no bigger than a cod.
3. Eight wrights,
and eight women beside them,
eight boys with great duty
Gobbán the wright brought to me.
4. Ruadsech . . .
 . . .
 a place in pure heaven
 of the man whose wife she is.

"Go ye in pursuit of the cattle," says Moling. "Grác the marauder, 'tis he that has done yon deed, and he is by the

sruthlinntibh [f. 49b] na Berba, *ocus* a ben 7 a lenam. *Ocus* ro marb sē in¹ mboin, 7 atā ic a luchtairecht, 7 roichidh cuicce, 7 marbtar libh é, 7 nā marbtar in ben *nó* in lenamh.

44. Rāncatar muinte Moling iersin āit i rraibe Grāc ic luchtairecht na bó. Techid tra Grāc re luct na hergabāla, *ocus* tēitt i mullach craind. Gontair thúas isin² crand hē, co ro tuit isin tene. Dofuit assaide isin mBerbai, co ro bāidedh inte hé. Tuccsat immorro muinte Molling a mboin³ leo iarsin i medhōn a seiched, 7 ro thathbeōaigh in clērech hí iarsin co rabh immlan.

45. IS amlaidh immorro ro bhói in bó iarsin, 7 in leth ro bo bruthe dhī os é odhar, *ocus* in leth ele is é find. Bāi in bō acc Molling iarsin 7 nīs-tart do Rūadsaig hé, 7 doberthe dāethain dā fer ndécc ūaithe do ass. IS annsin tra dorocht ben Grāic⁴ *ocus* a lenamh for a muin d'innsaigidh Molling, 7 bāi ic torsi mōir ic iarraidh fortachta ar in clērech. Conidh ann atbert⁵ Molling :

1. A ben Grāic is *gracda* sin · nāch cūala tū Grāc do guin,
nach cúala a trāgudh do thein · *ocus* a bādhudh do mhuir.
2. A ben Grāic is *gracda* sin · nach cū[a]la tū Grāc do guin,
biaidh i n-ifern tri bith sír · bid hé a dīl is a dluigh.
3. A ben Grāic is *gracda* sin · nach cúala tū Grāc do guin
ní soch,⁶ bas báidh ra faid · in lāigh file for do' muin.
4. A ben Grāic is *gracda* sin · nach cūala tū Grāc do guin,
t' fer⁸ i n-ifern re lind lá · in bail a tā biaid a ben.⁹

A ben Grāic.

46. Tāinic tra ferg¹⁰ 7 fuasnadh do mhnói Gobbāin, ūair na tuccad in bō dhī dorísi. Atbert-si in aidchí sin ra

¹ sic *L*, an *B*.

² sic *L*, isan *B*.

³ The *m* inserted *man. rec. B*.

⁴ *graci B*, *graicci L*.

⁵ interlined *man. rec.*

⁶ leg. *sedoch* or *achtoch* : but what is the meaning? The line is imperfect.

⁷ fil fort *B*.

⁸ tfer biaidh *B*.

⁹ The poem in Brussels MS. 5100-4, p. 54, beginning *A ben Graic*, is quite different.

¹⁰ *fercc B*.

stream-pools of the Barrow, with his wife and his child. And he has killed the cow, and is taking her flesh out of the cauldron. And catch ye him, and let him be killed by you; but let not the wife or the child be killed."¹

44. Thereafter Moling's household reached the place where Grác was taking the cow's flesh out of the cauldron. Then Grác flees before the captors, and climbs into the top of a tree. Up in the tree he is wounded, and he fell into the fire. Thence he fell into the Barrow, and therein he was drowned. Now Moling's people after that brought (him) their cow amid her hide, and the cleric then restored her to life, so that she was whole.

45. Thus then was the cow afterwards, the half of her that had been boiled was brown, and the other half was white. Moling afterwards had the cow, and he gave her not to Ruadsech, and twelve men's fill of milk used to be yielded by her (every day). 'Tis then that Grác's wife, with her child on her back, came to Moling, and was in great grief, asking aid from the cleric. Whereupon Moling said:

1. O wife of Grác, that is . . . heardest thou not that Grác was slain?

heardest thou not of his ebbing by fire and of his drowning by sea?

2. O wife of Grác, that is . . . heardest thou not that Grác was slain?

he will be for ever in hell, this will be his fate and his due.

3. O wife of Grác, that is . . . heardest thou not that Grác was slain?

not the calf? that is on thy back.

4. O wife of Grác, that is . . . heardest thou not that Grác was slain?

thy husband in hell for a time of days: his wife will be where he is.

46. So anger and rage came to Gobbán's wife, because the cow was not given again to her. She said that night

¹ This is in accordance with Adamnán's *Lex Innocentium*: gan maca, gan mná do marbhadh, *Three Fragments*, p. 96.

² An endearing term for the child.

Gobān na comhraicfedh ris tría bithu¹ sír mun badh hī a breith-si [f. 50a] no béradh Gobbān ar Molling il-lógh² a sāethair. Dogēntar amlaidh, ar Gobbān. Tarnaic an dairtech, ar sí, 7 na gabhsæ lógh ele *acht* lān in³ dairtige do grān secail. Dogēntar, ar Gobbān.

47. Beir do breith, ar in clērech, ar is *eadh* ro gealladh duit, do breth fēin.

Bēratt, ar sé, a lān do ghrān seccail do tabairt damh.

Dēna a impodh, ar Moling, 7 tabair a bēl sūas, 7 línfaidher hē.

Dobeir Gobbān, tra, trelamh 7 acfaing fair, co ro himpadh in durtach. *Ocus* nī dechaidh clār asa inadh dhe, *ocus* nī ro cumscaigh dlúthadh clāir⁴ dīb sech a cēile.

48. Docōidh immorro Molling 7 ro fāidh ūaidh techta co Húi Degha sair 7 sīar da c[h]obhair imon *cestai*⁵ ro cuireadh fair. *Conidh* annsin asbert somh so sís :

1. Eolchaire nom-geibh · *etir* na dā sliabh,
Degha rim anair, · Degha rim anīar.
2. Do cuingestar orm · lān dairtaig[e] duind,⁶
ascaidh decair limm, · do ghrān seccail luim.
3. Da ruca-somh sin · dó nī ragha būaidh.
nī rob braich⁷ iar fīr, · ní ro[b] síl nō crūaidh.
4. U[i] Degha dom less · rom-cobrat ar eol,
daigh is edh is āil. · sunna damh i n-eol. E.

49. IS annsin dano tāngattar U[i] Degha anair 7 anīar da saighidh, gur'bo lān an cnoc dīb. Ro innis-[s]iumh doibh an breth ruccadh fair. Da mbeith accainne, bar iat, dobértha⁸ duitsiu in ní sín, *ocus* ní mó inā lān an dairtige sin atā uile d'arbhar i n-Uibh Degha.

¹ bithi *B.*

² a logh *B.*, illogh *L.*

³ sic *L.*, an *B.*

⁴ altered, *man. rec.*, from caich, *B.*

⁵ ceist *L.*

⁶ dairrthighe duinn *L.*

⁷ braith *B.*, *L.*

⁸ doberta *B.*

to Gobbán that she would never, never lie with him unless Gobbán would make on Moling her award, as the wage of his labour. "Thus shall it be done," says Gobbán. "The oratory is finished," says she: "take no wage other than the full of the oratory of rye-grain." "It shall be done," says Gobbán.

47. "Make thine award," says the cleric; "for this is what was promised to thee, thine own award."

"I will award," says he; "its fill of rye-grain to be given to me."

"Invert it," says Moling, "and put its mouth upwards, and it shall be filled."

So Gobbán applies tackle and apparatus to it, so that the oratory was inverted; and not a plank of it went from its place, and no joining of any plank moved from another.

48. Then Moling went and sent messengers to the Húi Degha, east and west, to help him with the demand that had been made upon him. Whereupon he said this below:

1. Grief seizes me between the two mountains,
Degha to the east of me, Degha to the west of me.
2. He (Gobbán) has asked of me the full of a brown oratory,—
a demand that is hard for me—of grain of bare rye.
3. If he carry away that, may he not gain a victory!
may it not be malt of a truth! may it not be seed or dried
grain!
4. The Húi Degha to benefit me, let them help me for sake of
knowledge,
because this is what is desirable: here I am in grief.¹

49. 'Tis then from east and west the Húi Dega came to him, so that the hill was filled with them. He told them the award that had been made upon him. "If we had that (rye)," they say, "it would be given to thee; but all the corn in Húi Dega is not more than the full of that oratory."

¹ O'Curry's version of this quatrain is: "The Ui Deagha to serve me, will relieve me from grief: because I must desire to remain here in sorrow," *Manners and Customs*, III, 36.

IS fir sin, ar sē, *ocus* ēirgidh-si da bar tigh *anocht*, 7 ticcidh in trāth ērge imārach, 7 na coiclidh ní, *etir* arbhar 7 chnō [f. 50b], *ocus* ubla *ocus* ūrlūachair, corap lán sút.

50. Toragat¹ iarnabārach *ocus* línait in durtach. Donī an Coimdiu firt and ar Moling, *cona* frith nī aile ann *acht grān* seccail lom. *Conidh* desin dlighes Moling an cís sin d'Uibh Dega co brāth cach[a] bládna.

Rucc Gobbān a arbhar lais iarsin, *ocus* is amlaidh frith, ina crumaibh iarnabhārach ē.

Ro fás clū *ocus* alludh *ocus* oirdercus do Molling trīasna mīrbailib-si,² co tartsat Laigin cennact 7 cādhus 7 comairle dó uile, co mba hē ba hard-cend doibh uile.

CAPUT XV.

51. Bāi *conni etir* Laighniu 7 *maccu* Aedha Slāine .i. Diarínait *ocus* Blathmac, do comhroind críche *etir* Laighniu 7 Hū Nēill arcena. Atbertatar Laigin na dingēntais coiccríchas a feraind ind ēccmais Molling. Dēnaidh, ar *maccu* Aedha Slāine, 7 raghmait-ni i coinne an clērigh a ōenor. Docōtar tecta iarsin ar cend an clērigh, 7 ro hinnisedh dó in fāth 'ma rabas³ dó, *ocus* rofitir co raibhe celg⁴ ic maccaib Aeda Slāine, ar is iatt ro cuirsit tecta cuce-siumh. Ēirgidh-si remhaind, ar in cléiriuch frisna techta, *ocus* dēntar imbārach in choinne, *ocus* na hēirget na rīghu mochtrath⁵, ar is fada ūaimse; 7 in baile i comhraicfem dēn[tar] an crích annsin.

¹ doraghad *L.*

³ fa robus *L.*

⁵ mochtrat *B.*

² mirbuile *L.*

⁴ celcc *B.*, cealg *L.*

"That is true," says Moling; "so get ye home to-night, and come to-morrow at rising time; and spare nothing, both corn and nuts and apples and green rushes, so that yon (oratory) may be full."

50. On the morrow they come, and they fill up the oratory (with the things that Moling had mentioned). The Lord wrought a miracle for Moling, so that nothing else was found therein save bare grain of rye. Wherefore Moling is entitled to that tribute every year from the Húi Dega for ever.

Thereafter Gobbán took away his corn, and thus it was found on the morrow, a heap of maggots!

Through those miracles fame and renown and splendour accrued to Moling; so the Leinstermen gave him headship and honour and counsel, so that it was he who was a high-chief to them all.

CHAPTER XV.

51. There was a meeting between the Leinstermen and the sons of Aed Sláine,¹ to wit, Diarmait and Blathmec, to divide a territory between the Leinstermen and the Húi Néill likewise. The Leinstermen said that, in the absence of Moling, they would not mark the bounds of their land. "Do ye mark it," say the sons of Aed Sláine, "and we will go to meet the cleric alone." Then messengers went to the cleric, and he was told the reason why he had been addressed; and he knew that the sons of Aed Sláine had a plot, for 'tis they that had sent messengers to him. "Get ye gone before us," says the cleric to the messengers; "and let the meeting take place to-morrow, and let not the kings start at dawn, for it is far from me; and the place in which we shall forgather, let the boundary be fixed there."

¹ Monarch of Ireland, slain A.D. 600.

52. Lotar na techta fotūaid áit¹ i rrabhatar maic Aedha Slāne, *ocus* adfiadhat doibh ait[h]esca an clēirigh. Ro cuirset na rīghu etarnaídhe ūaidibh for cind an chlērigh, *ocus* doratsat nōnbhar cecha berna ōtá Conlón Cind Slēbhe [f. 51 a] Bladma co hUrsanaibh Fintain i mullach in tslēibhe, co riacht Áth cliath Duiblinne. *Ocus* atrubradh riu cen anacal an clērigh cēbe dīb rus-rosedh.² Ro foillsigedh tra do Molling sin, 7 ro gab-sen ēccosec doidheibh fair fēin *ocus* for a gilla. *Ocus* luidh remhe isin lō sin co rocht dar in cōicedh uile .i. ōta Teg Molling go Tnutel.³ Ro sirsettar Tnutel⁴ *ocus* nī fuaratar fāilti i tigh ann. Tiaghait⁵ i n-araile tegh ann bāi i n-imíul in baile, 7 ōenbhen ann, *ocus* feraidh-sidhe fāilti friu. Recmait a les, ar in clērech, ar nī fuaramar fāilti i tigh aile isin baile. Foghēbha sibh sunna, ar in bhen.

53. Tucc in⁶ ben bleoghan bó dó fuair ar grés, ar nī raibe biad aile isin tigh *acht* ina fagadh-si ara grés. Itibh Molling digh asin chūadh iarsin, *ocus* tucc da ghillæ co n-eissib digh ass, *ocus* nīr'bo lugaite 'na raibhe ann sin. Ticc fer in tigh *ocus* ferais failte friu. Nī frīth biadh doibh iarsin *acht* *cēs* capuill ro bōi istigh do chor isin coire doiph. Ro bennach in clērech an tegh *ocus* an coire, ar rofitir gur'bo féoil capuill ro bōi ann. Intan immorro ro himpadh in lucht [ro bói isin coiri] issedh ro bōi and, cethraimhthi muilt. Tuccadh i fiadnaissi in chlērigh.⁷ Ro raínd dōibh comtar dāethanaigh. Ro bennach Moling an muintir iersin, conidh ūadhaibh airechus Laighen ō sin alle.

¹ bail *L.*

² The first *r* altered by a corrector to *g*.

³ tnutel *L.*

⁵ Tiaccchait *B.*, Tiaghuid *L.*

⁷ in chlērigh added in margin of *B.*

⁴ tnutel *L.*

⁶ sic *L.*, an *B.*

52. The messengers went northward to the place where the sons of Aed Sláine were dwelling, and declare to them the cleric's admonitions. The kings sent ambuscaders against the cleric, and put nine men in every gap¹ from Conlón Cinn of Sliab Bladma² to Ursainn Fintain on the top of the mountain as far as Dublin. And they were told not to shew mercy to the cleric, whichever of them he should reach. Now that was revealed to Moling, and he took an unshapely appearance on himself and on his gillie, and he fared forward on that day till he traversed the whole province, from Teg Moling³ to Tnuthel. They searched Tnuthel, and found no welcome in (any) house there. They enter a certain house there, which was on the outskirts of the town. There was one woman therein, and she makes them welcome. "We need it," says the cleric, "for we found no welcome in (any) other house in the town." "Ye will find it here," says the woman.

53. The woman brought him a cow's milking which she had earned by needlework: for there was no other food in the house save what she was earning by needlework. Then Moling quaffed a drink out of the cup, and gave it to his gillie, who drank a drink out of it, and not the less were the contents thereof.⁴ In comes the man of the house and bade them welcome. No food was found for them then save that a horse-steak which was in the house should be put for them into the cauldron. The cleric blessed the house and the cauldron, for he knew that what was therein was the flesh of a horse. Now when the charge in the cauldron was turned, what was there was a quarter of mutton! It was brought before the cleric. He divided it to them so that they were satisfied. After that Moling blessed the household, so that from them thenceforward is the lordship of Leinster.

¹ Cf. Trip. Life, 46, l. 24. ² Now Slieve Bloom in King's County.

³ Now Timoling or St. Mullin's in the co. Carlow.

⁴ Cf. the inexhaustible pitcher in the Kathá-sarit-ságara, and Tawney's note thereon, 11, 2-3.

CAPUT XVI.

54. Atracht in clērech iarnabārach do dhol¹ isin coinne, *ocus* ro gabh eccla mór hé rīasna rígaibh,² *co ndechaidh* i muinighin Brighthe, *co ndubhairt* :

1. [f. 51^b] A Brigit³ cuinnigh · ar *Críst* an cobair,
a Brigit³ Chuirrigh, · a Brigit³ Codhail.
2. A Brigit³ Codhail, a Brigit³ Carmuin,
a Brigit³ cobair · dom curp is anmuin.⁴
3. A Brigit³ Muman · as let mo glanadh,
a Brigit³ Uladh, · a Brighit⁵ Laigen.
4. Co bráth bith amhlaid · ar n-iath i mBregmaig,
ar n-áenta i talmáin, · ar n-áenta i nemhdaibh.
5. Nemhsláinti sainsherc · fáilti im recht rígit,
cē beth Rōmh Leatha · mo betha a Brighitt.⁵
A Brighitt.

CAPUT XVII.⁶

55. Ro siact iarsin dar drennaib 7 dar drobēlaibh, 7 nī tarla ettarnaídh dó co ránic dar Fídh Cienach⁷ immach i Magh Muagnige⁸ co rānic dar in Ríge fotūaidh. Deisidh isind inudh sin, *ocus* atā Suidhe Molling andsin. Tānccatar maic Aedha Slāine 7 a clēirigh léo co hairm i rraibhe Molling. IS fatta ille, a clēirigh, ol sīet, ro righis an comdhail. Rígh Mnā Nuadhat a hainm cosindíu, ar sé, *ocus* bidh Ríge Laighen a hainm fodesta. *Ocus* bidh-sí bas coicrích don dā tír ō sunn amach.

56. Luid-siumh da tigh iarsin iar faccbāil in críchdha etir Laighniu *ocus* Ú Neill. Tucsat Laigin iarsin cīs mōr dosomh ar in crích d'fagbāil doibh.

¹ *teacht L.*⁴ *dom anmuin B.*⁷ *cuanach L.*² *rioguiph B, righuibh L.*⁵ *bricchit B.*⁸ *maighnighe L.*³ *briccit B.*⁶ *XVI B.*

CHAPTER XVI.

54. On the morrow the cleric arose to go to the meeting, and great fear seized him before the kings, so that he put his trust in Saint Brigit and said :

1. O Brigit ! ask the help from Christ :
O Brigit of the Curragh, O Brigit of Codal.
2. O Brigit of Codal, O Brigit of Carman,¹
O Brigit help my body and my soul !
3. O Brigit of Munster, with thee is my cleansing ;
O Brigit of Ulster, O Brigit of Leinster !
4. Till Doom be thus our land in Bregmag,²
our union on earth, our union in heaven.
5. Heavenly health, special love, welcome with right they extend,
though it be Rome of Latium, my life, O Brigit !
O Brigit !

CHAPTER XVII.

55. Thereafter he arrived over rough places and difficulties, and no ambush befell him, till he came out over Fid Cianach in Mag Muagnige and went northward over the Righe.³ In that place he sat down, and Suide Moling ('Moling's Seat') is there. The sons of Aed Sláne and their clerics came to the place in which Moling was biding. "'Tis far hither, O cleric," they say, "thou hast extended (*ro righis*) our tryst. Righ Mná Nuadat ('Forearm of Nuada's wife')⁴ has been its name till to-day, and Righe Laigen will be its name in future. And it will henceforward be the boundary of the two countries."

56. Then he went home, having got the delimitation between Leinster and Húi Néill. Then the Leinstermen brought him a great tribute for the getting of the boundary by them.

¹ Wexford.

² The plain of Bregia.

³ Now the Rye Water, on the confines of the counties of Meath and Kildare.

⁴ The wife of Nuada (Necht) was Boand (the Boyne), see LL. 186^b 50, and *Rev. Celt.* XXVI, 18.

CAPUT XVIII.¹

57. Ro gabh Finachta *mac* Duncada *maic* Aedha Sláine righe n-Ereun i cinn ré iarsin. Bói cís coitcend [d]o Leith Cuinn for Laignib isin aimsir sin .i. Boromha Laighnech. Ro bás *trá* oc imbert ēcni 7 dochraite for lucht na críche ic tobach in cīsa sin forræ.

58. Ro hindisedh do Moling an nī sin, *ocus* bá bádach²-*side* im Laighniph. Ro fiarfaigh-*sede* do sēnaibh *ocus* do sēnachaidibh Laighen in raibhe i faistine nó i ttaircetal accaibh brith in chīsa ūt dibh. Atā *trá*, ar sīat, a breith trē clērech. Cīa fis nāch treomsa atā sin, ar Molling, 7 cidh *damhsa cen* dul d'iarraidh a maithme.³

CAPUT XIX.⁴

[f. 52a] 59. Tāinic Molling remhe andes iarsin, *ocus* ro innis do rīghaibh úa Nēill corb' í a toisc d'iarraidh maithme³ na Boromha. Nīr'bo maith *dano* ra hUib Nēill innī sin, 7 ro rāidset ule cen comhērghe i tigh remhi. Tāinic *iarum* in clērech isin tegh iarsin, 7 ní fuair coimhēirge remhe noco n-ērracht Murchadh *mac* Ae[r]medaigh⁵ remhe .i. athair Domhnaill. Conadh ann asbert Molling: Rop let *ocus* lat shíl flaithius *trīa* bithu.⁶ *Ocus* ro suidh Moling iar sin, *ocus* bāi ic iarraidh na cairde forra.

60. Cīa fat na cairde? ar sīat. Blīadan, ar sé. Nī tó, ar sīat. A lleth, ar sē. Ac, ol sīat. Tabraidh raithe *dano*, ar sé. Ac, ol sīat. Cairde co lūan, ar sē. Dobértar, ol Finachta.

¹ XVII B.² bághach B.³ maithfe L.⁴ XVIII B.⁵ earmedaigh L.⁶ bitiu B.

CHAPTER XVIII.

57. Some time after that Finachta son of Dunchad, son of Aed Sláine, assumed the kingship of Ireland. Leinster was then liable to pay Leth Cuinn (the northern half of Ireland) a general tribute, namely, the Leinster *Boroma*.¹ In levying that tribute the Northerners were inflicting violence and hardship on the people of the province.

58. That was told to Moling, and he was fond of the Leinstermen. He asked the old men and the historians of Leinster whether they had any prophecy or prediction about the removal of that tribute. "There is, in truth," they answer; "that it will be removed through a cleric." "Who knows" (says Moling) "that this will not be done by *me*? and why should not *I* go and ask for its remission?"

CHAPTER XIX.

59. Moling then came along from the south, and told the kings of the Húi Néill that it was his errand to ask for the remission of the Boroma. That was not pleasing to the Húi Néill, and they all said that no one should rise up before him in the house.² Then the cleric entered the house and found no rising before him until Murchad son of Airmedach, Domnall's father, rose up before him. Whereupon Moling said: "Let the lordship be thine and thy seed's for ever." And then Moling sat down and was asking them for the respite.

60. "What is the length of the respite?" they say. "A year," quoth he. "Not so," they answer. "Half of it," says he. "Nay," they say. "Then grant a quarter," saith he. "Nay," they say. "A respite till *Luan*, Monday," saith he. "It shall be granted," says Finachta.

¹ See the story, *Rev. Celt.*, XIII, 36-116.

² For rising up as a mark of respect, see *Lives of Saints from the Book of Lismore*, pref. cxiv, and ll. 1880, 3132. See also § 30 *supra* and Trip. Life, p. 52.

61. Naiscis a curu iarumh annsin fair fēin 7 *for* rīgh do rīgaibh Bregb, Bráen a ainm, ar rop dítre hē i ngalur. *Ocus* luidh Molling da indsaighidh¹ 7 dognī *ernaigh*thi lais, 7 *térnaidh*² fo cēttóir.

62. Docōidh iartain don Temraigh, 7 nī ro léicc in dor-saidh inond hē, ar atrubradh ris cen a léccudh.³ Nom-léicc anond, ar Molling. Nī fēttaim, ar sé, ūair atá in rí i mbrón iar n-ēcc a meic. IS ced dó a bith marbh masa ced ra Día, ar Moling.

Marbh in mac focēttóir.

63. Ro suidh Moling *for* lic cloiche imuich, *conidh* Lec Molling atberar fria. IS deimin, ar cách, is é Molling ro marb in mac, 7 tabhar a rīar fēin dó ar a thodūscadh.

64. Tuccadh iarsin Molling chuco, 7 ro geallsat a ōghríar dó 7 in mac do slánughadh.⁴ Doróine in clērech *ernaighthe ocus térna*⁵ in mac focēttóir. Atbert-somh : An tuccsaidh, ar sē, cairde co llūan damhsa? Tucsam, ar siat. Co llūan laithe brátha ro naiscius[s]a, ar sē.

Nī meisi [f. 52b] ticfa tairis, ar Finacta.

Conidh annsin atbert Moling :

Finachta for Uib Néill, 7 rl.

Luid Moling ass da taigh iarsin.

CAPUT XX.⁶

65. IS annsin táinic Adamnān úa Tinne dá ēis isin airicht,⁷ *ocus* ro cairigh co mór Ūi Néill, 7 ro imcāin *for* Finachta, 7 atbert :

INdiu cīa cenglais cūacha⁸ in rí crīnliath cen déta⁹

an būar ro maith do Molling, deithbir¹⁰ don cing nád éta, 7 rl.

¹ indsaicchídh *B.*

² ternai *L.*

³ leigin *L.*

⁴ slanucchadh *B.*

⁵ ternai *L.*

⁶ 19 *B.*

⁷ airachtus *L.*

⁸ cenglait cuaca *B.*

⁹ détu *B.*

¹⁰ deitbir *B.*

61. Then he bound his covenants on Finachta himself and on one of the kings of Bregia, Braen by name, for he was feeble in sickness. And Moling went to him, and prays for him, and he recovers at once.

62. He afterwards went to Tara, and the doorward did not let him in, for the doorward had been told not to do so. "Let me in," says Moling. "I cannot," says the doorward, "for the king is in grief after his son's death."¹ Says Moling, "The son has leave to die if God permits it."

The boy died at once.

63. Moling sat down on the flagstone outside, so that it is (now) called Moling's Flag. "Assuredly," says everyone, "it is Moling that killed the son; so let his own desire be given him if he brings the boy (back) to life."

64. Then Moling was taken to the boy, and they promised him his complete desire if he would heal the child. The cleric prayed, and the boy at once recovered. Said Moling: "Have ye given me a truce till Monday?" "We have," say they. "'Tis to Monday of Doomsday, I have bound (you)," says Moling.

"It is not I that will contravene it," says Finachta.

Whereupon Moling said:

Finachta over the Húi Néill, etc.²

Thereafter Moling went away to his home.

CHAPTER XX.

65. Then Adamnán³ grandson of Tinne, came after him into the assembly, and greatly blamed the Húi Néill (for remitting the tribute), and censured Finachta, saying:

To-day though he bound (his) locks, the withered grey toothless king,
the cattle which he remitted to Moling, reasonable for the champion, he gets not etc.⁴

¹ This was a lying excuse: the son was then alive.

² See LL. 23b 45.

³ Ninth abbot of Iona; ob. 704.

⁴ See Reeves, *Life of St. Columba*, XLIX and LL. 23b 47.

66. IS annsin ro éirigh teglach tenn toghaidhe na Temrach ocus Alusān mac Aengusa a trēnfer 7 a tōesech indiaidh Molling dia marbadh. Lottar co dian 7 co dighair indiaidh an clēirigh da marbadh. Ro gabh omhan 7 imeccla mōr in clērech resin slúag n-imda n-anaithnidh, conidh ann docōidh i muinigin na nāemh da dhstin, conid ann ro chan na briathra-sa¹ .i.

A Brigit bennach ar sētt, 7 rl.

67. O ro bātar iarumh na slōigh ic tāractain² Molling doradsat na nāeimh i ndechaíd muinichin dall ciach ettorra 7 in slōgh, ocus lotar sechu conidh ēisiumh ro bōi fadeōidh acu. Bāi imfuirech forsna slūagaibh, co ro comraicset ind ōen-inadh, co ndechaiah-siumh edh fada ūadib, conidh annsin atconncatar ūadhibh é, ic dul do saigidh ind ātha, conidh ann ro lēcset a n-eochu ris.

68. Asbert ra gilla annsin antan ro bātar ic brith fair : Cinnus eich as nesu duin anosa? Ech bān, ar in gilla. Ní āigsium, ar Molling : ech bán bráen crúach. Cía hech as nesa anosa? Ech dubh, ar in gilla. Ech dub dērach, ar Molling ; ní āighsim-ni sin. Ocus cía ech atchī anosa? Ech odhar, ar in gilla. Ech odhor aillsech. Ní hē sin atāighsium. Ocus cía ech atchī innossa? Ech rūadh, ar in gillæ. Ech rūadh rodh,³ ar in clērech : ní āigsium sin. Cidh atchī innossa? ar sē. Ech dond, ar in gilla. Fír sin, ar Molling : ech dond co ndathan a āi fair, is ē sin atāighsem. Cinnus [f. 53b] marcaich? ar Molling. Flesc ócláich duind, is mó d'feraibh in bhetha,⁴ ar in gilla. Alusān mac Oengusa sin, ar in clērech.

69. Ránic in clērech dar ind áth anonn andside. Ro irgabh robor⁵ itadh in gillae andside ocus asbert na fēttfadh imtecht cen digh. Dorat in clērech sādhu dh don⁶ bachaill isin lice

¹ briatrasa B.

³ rod L.

⁵ robarta L.

² torachtain L.

⁴ bheta B.

⁶ dia L.

66. Then arose the strong, choice household of Tara, and Alusán son of Oengus, their champion and their leader, after Moling to kill him. Swiftly and hurriedly they pursued the cleric to kill him. Fear and great dread seized the cleric at the numerous unknown host, so he entrusted himself to the saints to protect him, and he sang these words :

O Brigit, bless our way, etc.¹

67. Now when the hosts were overtaking Moling, the saints to whom he had entrusted himself put a dark mist² between him³ and the host, and they went past him, so that he was in their rear. The hosts halted for some time, until they forgathered in one place, and he went a long way from them. Then they beheld him going towards the ford, so then they let loose their horses against him.

68. When they were overtaking him, he said to his gillie : "What sort of horse is nearest to us now ?" "A white horse," says the gillie. "We feared not," says Moling : "*a white horse, gory rain* : what horse is nearest now ?" "A black horse," says the gillie. "*Black horse, slaughter*," says Moling : "we feared not that." "And what horse seest thou now ?" "A dun horse," says the gillie. "*Dun horse sweaty* : 'tis not he that we dreaded. And what horse seest thou now ?" "A chestnut horse," says the gillie. "*Chestnut horse . . . (?)*," says the cleric : "we feared not that. What seest thou now ?" asks he. "A brown horse," says the gillie. "That is true," says Moling, "a brown horse with the colour of his liver upon him, that is what we dreaded. What sort of a rider ?" says Moling. "A young brown warrior, who is biggest of the world's men," says the gillie. "That is Alusán son of Oengus," says the cleric.

69. The cleric then came over across the ford. There a strong thirst seized the gillie, and he declared that he could not proceed without a drink. The cleric gave a

¹ See *Revue Celtique*, XIII, 116, LL. 308a 40.

² The ἀχλὺς of the *Odyssey*, 20,357, the *dicheltair* of the Tripartite Life, p. 46.

³ Cf. *clarru ocus*, § 7.

cloiche, co tainic sruth usci esti, co n-essibh in gilla a dáeth-
ain¹ de. *Ocus* mairidh beos in t-uisce sin i comhardha na
mírbaile. Ro impa in clērech risna slūaghaibh iarsin, 7
doróni ernaigthi, ar nī rāibhe ace acfaing a n-imbabhāla.
Conidh and asbert na brīathra-sa :

1. Pater noster ardom-thá · frisna huile eccrotá,
rop lemsa mo pater noster · rop leosomh a mīthorter (*sic*).
2. Qui es in celis, Dé bī · dom snādadh ar urbhaidhí,
ar demnaib *co n-ilar* cor · snāidsium sanctificetur.
3. Nomen tuum lim do grēs · is adueniat mo bithbés,
regnum tuum lim *for* fect · panem nostrum rē n-imtecht.
4. Cotidianum cach dia · et da nobis ō Dia
na rom-farcba dia héis · guidem dimit[t]e nobis.
5. Debita nostra co rós · maráen is sicut *et* nōs
dimittimus lim ar scīs · debitoribus nostris.
6. Ar mo cennsiu dēcar bás · atchīm ne nos inducās
conā ragbat demhnu m'ell · atcim in temptacionem.
7. Sed libera nos a [malo] · rom-saera beos mo cara
trāth² bas cinnti lim mo scēl · corop mebhair lem amēn.
8. Ar t'atach, a Dē nime · ar t'itge 'sar t'airnaige
co ris degbethaid glan glē · tria ernaighe na patre.
9. Fir domuin cīa beith da lín · cia do[g]net uile mīgnīmh,
ros-aincet tria glere glan · a credo, *ocus* a pater.
10. Impidhe Maire *for* a Mac · *for* a deacht, *for* a daenact,
coeremaide dam go glē · *secht* n-ernaile na patre.
11. Fir domuin ce be da lín · cia dognet uile mīgnīmh,
nos-ragat uile *for* nemh · da *nde*nat guide a pater.
12. Ní mar chumsigedh fri hedh · nī mar soilsiged maten,
nī mar baistedh ra hedh · ris nach memor a pater.

Pater noster.

[f. 53b] 70. Ráinic Alusān mac Aengusa cusin clērech
iarsin *ocus* nos-dibraic cloich fair *co ndechaid* tairis, 7 maraidh

¹ dactain B.

² in trath B.

thrust of his staff into the flagstone, and a stream of water came out of it, so that the gillie quaffed his skinful thereof. And still that water remains in token of the miracle. Thereafter the cleric turned against the hosts, and made prayer, for he had no means of avoiding them. So then he spake these words :

1. *Pater noster* is for me against all horrid (?) things !
with me be my paternoster : with them be their . . . ?
2. *Qui es in caelis*, O living God, to protect me from bale :
from demons with many sins (?) may *sanctificetur* protect me !
3. *Nomen tuum* be with me always, and *adueniat* be my lasting use,
regnum tuum be with me on an expedition, and *panem nostrum*
before a journey.
4. *Quotidianum* every day and *da nobis* from God,
that He may not leave me behind Him let us pray *dimitte nobis*.
5. *Debita nostra* so that I shall reach, together with *sicut et nos*
dimittimus with me for weariness, *debitoribus nostris*.
6. To meet me death is seen : I beseech *ne nos inducas*,
that demons may not take advantage¹ of me I beseech *in temptationem*.
7. *Sed libera nos a malo*, may my Friend still save me.
When my tale is determined, may I remember *amen*.
8. For beseeching thee, O God of heaven, for entreating Thee and
for praying Thee
may I attain a pure-bright good life through praying the *pater*.
9. The world's men, whatever their number, though they all do
misdeed,
their *credo* and their paternoster protect them thro' pure
abundance.
10. Mary's intercession with her Son by his Godhead, by his
Manhood,
so that the seven parts of the paternoster may be clearly attained
by me.
11. The world's men, whatever their number, though they all do
misdeed,
they all will go to heaven if they pray their paternosters.
12. Not as not as morning would shine,
not as (is it) with him who remembers not his
paternoster.

70. Thereafter Alusán son of Oengus came to the cleric, and flung a stone at him so that it went past him, and still

¹ cf. *ell for Fhionn* i. greim no baeghal ar Fhionn, O'Cl. et v. *Rev. Celt.* xiv, 242, Archiv 111, 231, and Dinds. 49.

in cloch beus, 7 marait slicht méor in lāich innte beous. Ro tuit Alusán da eoch iarsin, 7 fuair bás 7 aidedh. *Ocus* atbathatar dírimhe don tslógh malle ris tria mīrbailibh¹ Dē 7 Moling,² co marbadh cach dībh a cēile i richt an clērig.

71. Luid immorro Molling remhe iarsin dia taigh. Gabhais robor³ itadh hē iarsin, 7 atbert : Roba maith lim, ar sē, usce na Berba do ól, min badh fuil na fingaile dogēntar im Ros nGlaissi : co n-epert :

1. Do fbhaind usce Berba · anīs do lār mo baisi,
min badh fuil na fingaile · donīther im Ros nGlaissi.
2. Dó fbhaind usce Berba · mo dāl no biadh co cinnti,
munbad ár for Ossargibh · do chor do Laignib innti.
3. Do fbaind usce Berba · asa negatar lénti,
munbadh lachna odhra [ann] · snádait a sruthair slébhti.
4. Do fbaind usce Berba · mo dāl no biadh cen tusel,
minbadh fialtich Lethglinne · *ocus* essidna Ussen.
5. Gobhlan⁴ do sruth Iordanén · domídair dar [secht] muirib⁵
fri tæbh mo dairtaige atuaid · bidh comain dona huilib.
6. Gacha luidh fom tháidhin-sea · for cech galar nos-íca,
bid comain, bidh sacarfaic⁶ · da gach duine nos-fbha.

Ropadh maith lem, tra, ol sē, mo sāith d'usci na Berba do ól, 7 gid maith⁷ co tistar ōm Tigerna da choserccadh *ocus* do cosecradh mo thōedhan, corop glanadh 7 gurab cossecradh 7 gurab commain *ocus* gurab sacarfaic da cech duine non-ibha 7 non-imtigfe.

¹ mirbail, *ibh* added *man. rec. B.*

² interlined *man. rec. B.*

³ -tu interlined *man. rec. B.* : roburta *L.*

⁴ -lan inserted *man. rec. B.*

⁵ Cf. a poem entitled "Angelus Dei et Mulling dixit," and beginning *Gabhal do sruth Órtanain dot-ria dar secht secht muire*, cited from Brussels MS. 5100-4, in the Martyrology of Gorman (London, 1895), preface xiv.

⁶ sacarfaich *B.*

⁷ gidmait *B.*

the stone remains, and in it still remain the traces of the warrior's fingers. Then Alusán fell from his horse and died a tragic death. And along with him, through the miracles of God and Moling, there perished a countless number of the host, each of them killing another in the guise of the cleric.¹

71. Moling, however, after that fared forward to his home. There a strong thirst seized him, and he said: "I should like to drink the water of the Barrow, but for the blood of the parricide that will be committed round Ross Glaisse." And he said:

1. "I would drink Barrow's water up from the midst of my palm, but for the blood of the parricide that is committed round Ross Glaisse.
2. I would drink Barrow's water, it would decidedly be my portion, but for the slaughter to be inflicted therein by Leinstermen on Ossorians.
3. I would drink Barrow's water, in which shirts are cleansed, were not yellow dun (things) therein, that float out of mountain streams.
4. I would drink Barrow's water, it would be my portion without falling, were it not for the privy of Leighlin and the impurity of Ussiu.
5. A branch of the river Jordan, which passed over seven seas, to the north of my oratory's side; it will be communion for all.
6. Whoever went to my leat,² from every disease it will heal him: it will be communion, it will be sacrifice to every one who shall drink it.

"'Twere well with me," saith he, "to drink my skinful of the water of the Barrow, and though it be well, may there be a coming from my Lord to consecrate it and to hallow my leat²; may there be cleansing and consecration and communion and sacrifice to every one who may drink it and perambulate it!"

¹ i.e. taking him for the cleric.

² The watercourse which S. Moling made to his monastery: *riuulum aque de quodam ampne separauit ipse, et duxit illum . . . ad monasterium per unum miliarium. Promisit S. Molyng semper orare . . . pro peccatis eorum qui ambulaturi sunt illam aquam . . . more peregrinandi, Latin Life of S. Moling, Cod. Kilkenniensis, c. 9.*

72. Ro innis tra a scéla 7 a imtechta do léire, *ocus* báí ic iarfaigídh a altram[a].¹

73. Geilt 7 sinnach, dreollán, 7 cuil becc no² bíd ic dor-dán dó intan ticcedh ón[d] iarmeirge, co ro ling in dréollen³ fuirri [7] co ros-marb, *ocus* rop olc leisium a marbad side don dréollen,³ *ocus* ro esccain-sium in dréoen,⁴ conidh ann asbert somh :

Mo chuil 7 rl.

74. Cidh fil ann tra, ar Molling, *acht* intí ro mill immum in estrecht trūagh no⁵ bidh ic airfítiudh damh gurab hi fás-tigibh bes a trebh⁶ co bráth, 7 coraib bainne fliuch ann dogrés. *Ocus* co rabat macaimh 7 minndáine ic a orcain.

75. Cidh fil ann tra *acht* ro marbh in dreollen⁷ in cuil. Ro marb dano in sinnach in dreollen.⁸ Ro marbsat coin in baile in sinnach. Ro marb bŭachail na mbō in gheilt .i. Suibne máic Colman.

76. Bōi immorro Molling ic fognam don Coimde annsin. Donġis a fġerta 7 a mġrbaile. No tódhŭscedh marba, nō slánaigedh dulla 7 clamha⁹ 7 bacacha 7 lucht gacha¹⁰ tedhma. No pritchadh brġithir nDġ do¹¹ cách.¹² No bidh angel Dé ica comdidhnadh 7 ic á thorrumha, ic asslach fair cech maithiusa 7 tairmisc gach uilc. Ba fili, ba fāith, ba fisidh, ba foghlaintidh. Ba súi, ba salmach, ba sacart, ba hepscop, ba hanncara, ba húasal.

¹ Cf. do cuindchid á altrama, *Thes. pal. hib.*, II, 291. In the Táin bó Cúalnge, ed. Windisch, p. 251, iarfaigid is rendered by 'Fürsorge,' and this rendering is supported by the (corrupt) *iarfuidhe* .i. coimbéd of O'Clery and O'Brien. See the glossary *infra*, p. 65.

² nó B.

³ The ll inserted, *man. rec. B.*, dreoan L.

⁴ dreoan L. dréoen B. ⁵ nó B.

⁶ aitrebh L.

⁷ dreoan L.

⁸ dreoan L.

⁹ dallu 7 clamhu L.

¹⁰ eccha L.

¹¹ dó B.

¹² cech L.

72. Then he told with diligence his tales and his goings, and continued safeguarding his (spiritual) nutriment.

73. A madman and a fox (lived with him), also a wren, and a little fly that used to buzz to him when he came from matins, till the wren hopped on it and killed it; and this killing by the wren was displeasing to him, so he cursed the wren, and then he said :

“ My fly,” etc.

74. “ Howbeit,” says Moling, “ but he that marred for me the poor pet that used to be making music for me, let his dwelling be for ever in empty houses, with a wet drip therein continually. And may children and small people be destroying him !”¹

75. Howbeit then, but the wren killed the fly. Then the fox killed the wren. The dogs of the steading killed the fox. A cowherd killed the madman, namely, Suibne son of Colmán.²

76. However, Moling was then serving the Lord. His miracles and marvels were wrought. He used to bring the dead to life : he used to heal the blind and lepers and cripples and sufferers from every disease. He used to preach God's word to everyone. An angel of God used to be comforting him and tending him, persuading him to every good thing and hindering every evil. He was a poet, a prophet,³ a knower, a teacher. He was a sage, a psalmist, a priest, a bishop, a soulfriend,⁴ a noble.

¹ An allusion to the custom still observed of boys hunting and killing the wren on St. Stephen's day (December 26th).

² *i.e.*, Suibne Geilt, *Thes. pal. hib.* II, 294, and *Battle of Moira*, ed. O'Donovan, p. 230.

³ He was one of the four prophets of Ireland, *Mart. Gorm.* XIII, *Ir. Texte* IV, 75. For legends about him see LL. 283, 284b, 51, *Rev. Celt.* XIV, 188, O'Curry's *Manners and Customs*, and *Martyrology of Oengus*, pp. 150, 152 : for poems ascribed to him, *Mart. Gorm.*, XIII, XIV, XV, *Thes. pal. hib.* II, 294 (where his name is spelt *Maling*), *Annals of Ulster*, 694, and at the end of the *Life of Maedóc*, Vesp. A. xiv (Mus. Brit.)

⁴ *i.e.*, a spiritual director.

77. Luidh co húasal *ocus* co honōrach¹ docum an tsossaidh ainglecda go cclaiscetul muntíri nimhi, 7 co n-ernaighthi muintíre talman, iar n-áine, iar n-aimsain, iar n-urnaighthe, iar comhlántius cacha² maithiusa, isindara blíadain ochtmogat a áeisi.

FINIS.

I nAth cliath do scríobad as Leabhur Tighe Molling. *Ocus* léiccim mírbuile Moling atá il-Laidin³ i muinigin na mbráthar Ccléirigh cidh im Cléirech-sa féin .15. iuil. 1628.

¹ hairmmítneach *L.*

² conslaintius cecha *L.*

³ The Life is followed by a piece in Latin entitled *Incipiunt quaedam miracula de mirabilibus Sancti Molling episcopi et confessoris et prophetæ* and beginning *De australi Laginiensium plaga quæ dicitur Cinsealach et ipsa est illustrior Lagimensibus pars.*

77. Nobly and honourably he went unto the angelic resting-place,¹ with quiring of the household of heaven and with prayer of the household of earth, after fasting, and almsgiving, and prayer, and fulfilment of every good thing, in the eighty-second year of his age.

THE END.

(Scribe's Note.)

In Dublin (this) has been copied out of the Book of Timulling. And I leave Moling's miracles, which are in Latin, in charge of the friars Clery, though I myself am a Clery, 15 July, 1628.

¹ A.D. 696. June 17. The notion that he died *inter Britones* (*Dictionary of Christian Biography*, III, 931, and Haddan and Stubbs, *Councils* II, part I, p. 6) is due to a corrupt reading in Tigernach's Annals, Rawl. B. 488, fo. 12 a 1. The Annals of Ulster have, correctly, Moling Lóchair dormiuit. Britones et Ulaídh uastauerunt Campum Muirtheimhne.

GLOSSARIAL INDEX.

(The bare numbers refer to the paragraphs of the text.)

- acatar** 20, prototonic pret. pl. 3 of *adciu* 'I see'; sg. 3, with prothetic *f*, *co faca* 9, 15, subj. sg. 1, *co facursa* 37.
- acfaing** 47, 69, for *acmhain* (ex **ad-cumaing*), A.U. 1524, *apparatus*, means, *ó uile acmoinge marbhtha dáoine*, Three Frags. 234.
- accallam** (**ad-glādam*), *conversation*, dat. *accallaim* 16, 17, 41. v.n. of *ad-glādur*, cogn. with Pindar's *κε-χλᾶῶα* (Strachan), Skr. *hrādate*? sed v. K.Z. 33, 164.
- aicsin**, 7, *act of seeing*, for *aicsiu* (**ad-kestiōn*). So in Ml. 116^a 1.
- áidedach** 29, *youthful*, O. Ir. *óitedach*, deriv. of *óitiu*, gen. *óited* (gl. *iuventutis*) Ml. 46^b 22 = Lat. *iuventus*.
- aillsech**, 68, *sweaty*, P. O'C. deriv. of *allus*, sweat. *allas* some, *allas* ?
- airghi** 41, acc. sg. of *airghe* 'a herd or drove of cattle,' Meyer, Contribb. 57, from **ar-agia*, root *ag* 'to drive.'
- am léigind** 9, *time for beginning to study*, cf. *amm éicne*, Lism. Lives 3273.
- angeda**, in *fuath angeda* 15, *fuatha angeda* 22, seems for *andgedae*, a sister-form of *andgid*, Meyer, Contribb. 97, derived from *andach* 'evil': *doronsat imairecc aingidhi*, H. 2. 7, p. 258^b.
- and, ann**, adv. 2, O. Ir. *and*, *there, in him (it)* = Arm. *and*, Gr. *ἐνθα* (Pedersen), and-saide 1, and-side 69, and-sin 4.
- ánnóitt** 31, leg. *annóit* (O. Ir. *andóit*, Thes. pal. hib. II, 241, l. 3) 'a patron saint's church.'
- aráit** 57, *prayer*, O. Ir. *orbit*, like Cymr. *arawd*, from Lat. *oratio*. There is a synonym with aspirated *t*, *arthana*, *orthana*, LL. 85^a 36, 38.
- ard-chenn** 50, *high chief*.
- ar-dom-thá** 69, *who (or which) is before me*, pl. 3, *ar-dom-thaat*, Tenga Bithnua § 61; cf. *ar-nom-thá*, Tochm. Feirbe, 141. The *d*-form of the infixed pronoun here implies relativity.
- arracht**, *image, spectre*, pl. gen. 15. pl. n. *arrachta* Ml. 42^a 11, Old-Breton *arrith*.
- asbiur**, 16, *atbiursa*, 18, *I say*, *asbert* 16, 17, etc. *atbert* 45.

- athrech** 42, sister-form of aithrige *repentance*, aithrech LL. 287^a, 45. In ML. 98^d 2^b *aithrech* means 'change.'
- bádhach** 58, *fond, friendly*, báide, p. 39, *fondness*.
- ballān dorn** 14, lit. 'an ewer, mug, or bowl of hands,' a small vessel for milk given in charity.
- bith-bés** 69, *a lasting or constant use*.
- blae** in céttblae, for *plae*, from Low Lat. *plāia, plagia* 'campus planus,' Ducange.
- braich** 48, *malt*, gen. *bracha*, from *mraich* (*muad-mraich*, LU. 106^b), Gaulish *brace*.
- brat**, *plunder, spoil*, gen. sg. *braite*, 4, note 3, *brait* 33.
- búaile**, see lánbuaile.
- calad-phort** 23, *harbour-place*.
- ced** 62, *permission*, O. Ir. *cet*, from **kezdo*, cognate with Lat. *cēdo*?
- cennacht** 50, *headship*. Cymr. *penaeth* 'supremacy.'
- cés capuill** 53, *a horse's ham*: cf. *cēs tōna* 'rumpsteak,' Laws II, 232, 10. *ualach mōr do cēsaiβ 7 do croicnib*, Cath Catharda. Sc. Gael. *ceus*, from **kenkso* (Strachan).
- cestai** 48, acc. sg. of *ceist* 'quaestio.'
- cétach** 1, *hundreded*, i.e. having a hundred labourers, cows, etc., Laws I, 60, 25, a deriv. of *cét*, Cymr. *cant*.
- céttblae** 26, *first place*, see *blae*.
- cét-léim** 20, *first leap*, *cét* from *cintu* (Cintugenus), Goth. *hindumists*.
- cétna** 35, *first*, O. Ir. *cétne*, which is connected by Pedersen with O. Slav. *koni* 'beginning,' *konici* 'end,' and OHG. *hintana*.
- cethraimthi** 53, *a quarter*, variant of *cethramthu*.
- cíach**, in dallchiach, 67, *mist, fog, haze*, P. O'C., a sister-form of the *c*-stem *ceo*, as *íach* of *ío*.
- cing** 65, dat. sg. for *cingid* 'champion.' Gaul. *Cinges* (st. *Cinget*).
- clochadh**, lit. *act of stoning*, gen. *clochtha* 9.
- clostecht** 32, *hearing*, verbal noun of *cloisim* 'I hear,' O'Br. O. Ir. *rocluiniur*.
- clúthadh** 8, *act of covering*, verbal noun of *clútaim*: cf. *cludugud* Laws, II, 348, wrongly explained by Atkinson, VI, 143, as the 'act of warming.' Founded on *clút*, a loan from Ags. *clūt* 'a patch,' now *clout*.
- cocríchas** 51, *delimitation, bordering*; also *foreignness*.
- comairlid** 8, *counsellor*, pl. n. *comairrlidhi*, 2, dual nom. *da prim-chomairlid*, Salt. 6652.

- comdilse** 7, *common possession*, Laws, III, 52, 10. rainic coim-dilsi ann etir longaib bronn na socaidhe 7 claidhme muintire Césair, *Cath Catharda*.
- comhré**, *same time*, i comhre ris, 4, i comre fris, 29.
- comtigh** 2, *fitting*, Tbc. 302, note 2.
- cor** 69, for coir, *sin*, O'Br., or col, *wickedness*.
- corbadh**, *pollution*, gen. corbaid 27, pl. nom. (used as acc.) corbaid LB. 74, 8.
- críchadh**, *delimitation*, gen. crichda, 56.
- crínliath** 65, *withered and gray*, crín liath, LU. 15^b 39.
- crúaidh** 48, *dried grain*, lit. *hard*.
- cúach**, *a lock of hair*, acc. pl. cúacha, 65.
- cúadh** 53, *cup* = Gr. *κῦδος*.
- cumgaitis** 1, prototonic past indic. pl. 3 of conicimm, *I am able*.
- cute** 17 (leg. *cuithes*, *hole*, *pit?*), meaning obscure.
- dáethanach**, *satisfied*, dóithanach Tbc. 1355, pl. n. dáethanaigh 53, deriv. of dáethain 45, 69, *enough*, *plenty*.
- dall-chiach** 67, lit. *blind mist*.
- daltus** 29, *fosterage*, daltas, Meyer, Contribb. p. 584. *F* has *dualus*.
- dara**, *second*, from *ind-ara*, 42 man. rec., cech dara moguil, 23.
- dathan** 68, *hue or light*, for daithen LL. 215^b 24, .1. soillsi, O'Mulc. 329, deriv. of *dath* 'colour,' gen. datha, 41.
- dechor-sa** 35, *decharsa* Tbc. p. 864, a misformation starting from *decha*, *-dech* subj. sg. 3 of *dichtim* the prototonic form of **docúadim*. In Salt. 5951 *dechais* is an *s*-subjunctive.
- deg-baile** 4, *a good steading*. deg-bethu 69, *a good life*.
- deisidh** 21, 55, *has sat*, for **do-ess-sid*, **di-ess-sid*, Sarauw, *Irske Studier*, p. 47. Root *sed*.
- derach** 68, *destruction, slaughter*, fri derach .1. fri horcain mbru-idne, *Rev. Celt.* XXI, p. 399, conderaig .1. ro oirc, *ibid.* p. 401.
- dét**, *tooth*, gen. sg. dét, pl. acc. déta 65, a stem in *nt*, Cymr. *dant*.
- dia blíadna** 34, *that day year*.
- dibech** 42, adj. *given to refusing or grudging*, derivative of *dibhe*, 'refusing,' O'Brien.
- dibraic** 70, *jecit*, pret. sg. 3 of *dibairgim* "I throw, shoot." The proper deuterotonic form is *do-bidcim*, verbal noun *dibirciud*: see Thurneysen, KZ. 52, 569, and Vendryes, *Rev. Celt.* xxviii, 6.
- dichius** 26, =-digius, Passions and Homilies 1570, prototonic *s*-fut. of **do-cúadim*, Strachan, Sigm. Future, p. 11.
- dígainn** 34, lit. *unscanty*: dioghainn .1. neamhghann, O'Cl.

díghair 66, *hasty, hurrying*: munter díscir díghair, LL. 207^a 3.

dírímhe 70, *a countless number*, LL. 78^a 51, et v. Wind. Tbc.

ditre 61, leg. dithre, *feeble?* and cf. *rop arsaid, dall, dithre*, LB. 113^b 36.

diultadach 42, *given to denial or refusal*. diultach, P. O'C.

dluig 45, *a right*, .i. dlíged, Stowe Vocab. 101: cf. Goth. *dulgs*, O. Slav. *dlügŭ*.

dlúthadh 47, *a joining, closing*.

dobiur, *I give, I bring*, fut. sg. 1 dobēr-sa 17, 18, impf. pass. doberthe 45 2dy fut. pass. dobértha 49: perf. act. pl. 3, doratsat 52, cum pron. inf. do-s-ratsat, sg. 3 do-rad 42, prototonic -tartt 42, ni-s-tart 45, pl. 3 -tartsat 50. See tucsat infra.

dodhelbdha 38, *ill-shaped, misshapen*.

doideilb 52, acc. sg. *unshapely*, do-delb.

doit-righ, *forearm*, dual acc. doitrighidh, 8.

-dom- infixed pron. sg. 1, see ardomtha.

domídair 71, lit. *it measured out* = do-ru-madir (gl. fuerat emensus) Ml. 16^c 11, but in § 71, *it traversed*: cf. Lat. *emetior*, 1. 'I measure out,' 2. 'I pass through, I traverse.'

dordán 73, *a humming, buzzing*, dimin. of *dord* 'ein Summen,' Wind. Tbc.

dorísi 23, *again*, O. Ir. *doridisi*.

do-ro-chair 34, *has fallen*, serves as perf. sg. 3 of *do tuit*, pres. tuitid 6, do fuit, ro tuit 44.

dorsaid 62, *doorward*, pl. n. *dorsidi* (corruptly *dorsaide*), Wind. Wtb., where the nom. sg. is wrongly given as *dorsaide*. Deriv. of *dorus*.

do-t-rói 3, *may it come to thee*, sg. 3 s-subjunctive of do-rochim, with infixed pers. pron. of sg. 2.

drenn, *a rough place*, .i. garb, Corm., pl. dat. dreannaib 55.

dreoān 73 n. *wren*, seems a dimin. of *dreo = Cymr. *dryw*, Bret. *dreo* 'vif, remuant' (Loth): but may be an error for *dreolán*.

dreollan, dreollen, 73, 75, *a wren*.

dúnad 2, *bulwark*, eine Befestigung, Wind. Tbc. p. 965. gen. dúnaid, Ir. T. III, 476.

éccosc, 11, 44, 52, *appearance*. gen. sg. éccosca 41.

éccrota, 69, *horrid*. eacruth, *deformity*, P. O'C.

eclastacdae, 30, *ecclesiastical*.

edh, 67 *a space* (πέδον?).

- ella bāide** 39, pl. of *ell mbāide*, Wind. Tbc. p. 429, *a fit* or *transport of affection*. 69.
- eol, eolchaire**, 48, *grief*. eol 48, *knowledge*.
- epaid** 35, *a spell*, gen. *eptha*, pl. *aipthi* (gl. *ueneficia*), Wb. 20^b 20.
- essibh**, *has drunk*, 69, -eissib, 64, *deuterotonic assib*, Wb. 12^a 17.
- essidna** 71, *impurity*, *eisidhna*, O'Dav. 810.
- estrecht** 74, *a pet animal, a toy*. pl. *estrechta*, Corm. s.v. *orc tréith*.
- etarru ocus** 7, **ettorra ocus**, 67, *between them (him) and*: an idiom as to which see Zimmer, KZ. 32, 156, and *Thes. pal. hib.* i. 563, note *b*.
- fadachtsa** 24, *fodesta* 25, *at present, now*, better *fodechtsa*, as to which see Zimmer, KZ. 30, 21.
- fás-tech**, *an empty house*, pl. dat. *fástighibh* 74: *fás* = Lat. *vastus*, Ags. *wéste*.
- fat** 60, *length*, ar a *fat*, Tbc. 5808.
- fati-ti** 19, from *fortiu-de*, compar. of *fatta* 55, *fada* 67, *fotta* 42, *long*: cf. Lat. *vastus* from **vazdho-s*.
- ferann diles** 2, *land* in (absolute) ownership? *ferann saindiles*, Ériu iii. 5.
- fesaind** 3, past subj. sg. 1 of *rofetar* 'I know,' pret. pl. 3 *fetatar* 20.
- fiadhnach** 39, *evident*, deriv. of the base of the *n*-stem *fiadha* 'witness,' Laws, i. 288, 21.
- fialtich** 71, dat. sg. of *fial-tech* *a privy*, YBL. 128^b 2.
- fiarláit**, *athwart*, ar *fiarláit na conaire* 15, *Rev. Celt.* xi, 128. *fiarlaoid* F. 'wandering astray,' Dinneen. *fiar* 'schief.'
- find-liath** 37, *grey-haired*: find 'das einzelne Haar,' Wind. Wtb. pl. gen. *inna finnae* (gl. *pilorum*) Ml. 72^b 16. OHG. *wint* in *wintbrāwa*, now *Wimper*.
- fisidh** 76, *a knower*, pl. n. *fissidi*, Wind. Tbc. 4545, deriv. of *fis* 9, from **vittu* or **vītstu*, Brugmann, Grundr. § 775.
- flesc** 68, *a rod*, for *flescach* "a youth"? Cf. the metaphorical use of *θαλος*.
- foait** 31, *they rest*, ex **vosonti*, pret. sg. 3 *fiu* ex **vevose*, Skr. *uvāsa*, pl. 3 *feotar* ex **vevosontor*, Brugmann, Grundr. § 876.
- foglainntidh** 76, *a teacher*, personal noun of *fogliunn*.
- foirim** 37, *I succour*, O. Ir. for *foirthim*, *fo-riuth*, Tbc. p. 428, v. n. *forithin* 28.
- fracc** 26, *woman*, dat. *fraice* 26, Cymr. *gwrách*.
- fraech ferge** 22, *rage of wrath*. *fraoch fiacal*, P. O'C.

geilt 73, 75, a kind of *lunatic*, also *geallt*. Cf. ON. *verða at gjalti* 'to turn mad with terror: esp. in a fight.' Cleasby-Vigf. s. v. göltr.

goblán 71, for *gablán*, *branch*.

grácdha 45, meaning obscure: derived from *grác*, 'croaking.'?

grés 53, *needlework, embroidery*.

grip ingnech 35, a *taloned griffin*, *griabh-ingneach*, Dinneen.

From Lat. *gryphus, griphus* (Germ. *greif*.)

iarfaigid 72. There are two homonyms, one meaning *inquiry*, from the root *vag*, the other *protection, care*, from the root *vag*, as in Tbc. 1917, corruptly in *t-iarfaighe*, Laws, iv. 106, 9, *ailid cach econd a iarfaige*, Laws, v. 490, 7: cf. Lith. *võžiu* and Lat. *vāgīna*, whence perhaps Ir. *faigen*, Cymr. *gwain* are not borrowed.

im-cáinim, *I greatly blame*, ro *imcháin* 65. Verbal noun *imcháiniud*, pl. *imcháinti*, Wb. 29^b 10, where the *im-* implies mutuality.

imfuireach 67, *delay, halting*, ac *immfuireach*, LL. 80^a 30, da *n-fuireach*, LL. 91^b 15.

ind-ara 42, *one of the two*.

inghaire 1, *heading or tending cattle*, *ionghuire*, Dinneen.

lachna 71, *yellow*, O'Br., a corruption of *lachtena*?

lán-baile 2, a *full (complete) steading*.

lán-búailtib 1, pl. dat. of *búaille*, a *field where cattle are kept for milking*, from Lat. *bualium*, Vendryes, *De Hib. Voc.* 118.

léire, da *leire* 72 = *do leire mit Fleiss*, Wind. Tbc. 2160: cf. *do léir*, Tenga Bithnua § 14, *di leir* Ml. 68^a 15.

línaige 40, *fisherman*, deriv. of *lín* 'net' 23, and this from Lat. *linum*.

líne 39, *story*, nom. pl. *lini*, Fiacc's h. 12, where it is glossed by *scribenna* 'writings': from Lat. *linea*.

lorc 1, for *lorg staff*, Cymr. *llory* (Rev. Celt. 20, 351), Corn. *lorch* (gl. *baculus*), Bret. *lorchen*, ON. *lurkr* 'a cudgel.'

lossi 29, for *lossu herbs*, pl. acc. of *lus*.

lúan 60, 64, *Monday: Doomsday*.

luchtairecht 43, 44, the act of taking the boiled meat out of the cauldron, a deriv. of *lucht* 51, 'burden, load'; here 'a charge in a cauldron': cf. *luchtaire*, Ir. Texte III, 283.

luchtmar 1, *capacious*, P. O'C., deriv. of *lucht contents*, but in 44, 57, *people, folk*.

-**m-**, infixed pers. pron. of sg. 1, ro-m-alt 26, ro-m-imdergad 28, no-m-geibh 48, ro-m-cobrat 48, nā-ro-m-farcba 69, rom-saera 69.

mac mallachtan 42, mac ecailsi 23, mac léigind 35, 36.

máethla 14, moethlu 17, *biestings* (colostra), acc. pl. of *máethal*, now spelt *maothal*.

maig-réid, a smooth or level plain, pl. dat. maigh-réidhibh 1.

maithem F. *remission*, *abatement*, gen. maithme, 58, 59.

mannair (MS. manair) 42, acc. sg. *destruction*, cf. mandar, Wind. Wtb. Hence mannradh .i. milleadh, P. O'C.

mer-láech, a mad champion, gen. merláich 18.

mesa 36, *worse*, O. Ir. messa : mesaiti 34, O. Ir. messa de, *the worse* : compar. of *ole*.

midhemain 8, *meditation*, *contemplation* .i. fechain Lec. Gl. 385, one of the verbal nouns of *midim* : now *midheamhain*.

mí-gním 69, *misdeed*.

mín-álainn 6, *sweet (and) beautiful*, a dvandva compound.

mín-étrocht 6, *sweet and shining*.

mí-thorter 69, meaning obscure.

mochtrath 51, *at dawn*, a compound of *moch* 'early,' and *tráth* 'hour.' Hence *mochtratae matutinus* Ml. 21 c. 6, 8.

molt, *wether* (gl. uervex) Sg. 68^b 16, gen. muilt 53. Cymr. *mollt* : from **molto-s*, whence Fr. *mouton*, Low Lat. *multo* 'sheep.'

mopa 17, for *mo phopa*, 'my master.'

-**n-** infixed pers. pron. sg. 3, no-n-ibha, no-n-imtigfe 71.

nem-sláinte 54, *heavenly health*?

nosbert 2, a Mid. Ir. corruption of **asbert**.

ógh-riar 64, *complete desire*.

onórach 77, *honourable* : cf. the verbal noun oc a honóir 12.

oss allaid, lit. *wild stag*, pl. dat. ossaibh allta 19.

rédhigud 25, *act of smoothing, clearing*, v. n. of *réidhighim*.

rigim, *I extend*, pl. 3, **rigit** 54, pret. sg. 2 rorigis 55, perf. sg. 3 reraig.

ro bás 57, ra bas 51, *there was, had been*, O. Ir. roboth.

robor itadh 69, 71, lit. *strength of thirst*, robhar itadh, Rev. Celt. XII, 99. From Lat. *robur*.

rodh, rod? 68, meaning obscure.

roflaith, *great lord*, pl. gen. roflatha 11.

roretha 1, gen. sg. of rorith, *a great running*.

rós 69, s-fut. sg. 1, and rosia, 43, s-fut. sg. 3, of rosaig, *strives towards, reaches*.

ruagad 22, verbal noun of *ruagaim, ruacaim* 'I chase, hunt.'

ruibne, *multitudes*, pl. dat. ruibnib 1, nom. ruibni, LL. 264^b 37.

-s- infixed pron. no-s-gabadh 8, ní-s-tacmaing 18, do-s-ratsat 40, ní-s-tart 45, ru-s-rosed 52, ro-s-aincet 69, no-s-ragat 69, no-s-ícfá, no-s-íba 71, no-s-dibraic 70.

sádhudh 69, better *sáthudh* 'thrusting.' Cymr. *hodi*.

saele 37, 38, Thes. pal. hib. II. 250, for saile *saliva, mucus*, Cymr. *haliv*.

sainšerc 54, *special love*.

salmach 76, a *psalmist*, deriv. of *salm* from *psalmus*, ψαλμός.

salm-gabáil 21, *psalm-singing*.

scál, a *man*, in *ban-scál*, 27, cognate with Goth. *skalks*, as to which see Brugmann, I. F. 19, 385.

secal, *rye*, gen. secail 46, seccail 48, 50 : from Lat. *secale*.

-siacht 5, **-siact** 55, *reached*, ex *siagt ?

sīnim 'tendo, porrigo,' no sined 8.

siniud 34, 'roofing,' O'Don. Gr. 301, 'shingles,' O'Curry, *Manners and Customs*, III, 34.

snádhait 71, for snáait, *they swim or float*.

socair 38, *easy, comfortable*, soccair, Ac. na Senórach, 6357, opp. to *doccair* ib. 7022.

sord 43, for *sornd* 'oven,' borrowed from Lat. *furnus*.

sruth-linn, *stream-pool*, pl. dat. sruthlinntibh 23, 31, 33.

sunna 24, 48, *here*, sunn 31. O. Ir. *sund*, Ascoli Gl. 273.

-t- infixed pers. pron. sg. 2, do-t-rói 3, no-t-aircfinder 17.

tachor cuccom 22, *to attack me*, tachar .i. deabhaidh no comhrac. O'Cl., P. O'C.

táir 43, *mean, base, vile* : *minderwerthig*, Tbc. p. 11.

tairchelladh 10, *act of surrounding*, taircellad LU. 122^b 27, denom. of *tairchell* cognate with *air-chell* and *tim-chell*.

tairngertach 22, adj. *foretold*, cogn. with *do-arn-girim* : pret. act. sg. 3, *ro tairgir* 25, pret. pass. sg. 3 *do-r-airngred* Wb. 2^c 12. Verbal noun *tairngire* 24. The prefix *arn-* is not from *ar-con*, but is cognate with Cymr. *arn-* used with suffixed pronouns, and with Bret. *arn* in *arn-ugent*.

táractain 67, for tarractain, *act of overtaking*.

tarnaic 21, 46, *tairnic, he (she, it) ended*.

-tartis 2, for tarrtis, impf. pl. 3 to -tarraid, *obtains*.

tás 35, 37, for *-daas* in O. Ir. *ol-daas*, *in-daas*.

tasca 37, *come*: verbal noun *tasciud*, *tascud*, Tbc. p. 1054.

tastel, *a journey*, gen. *tastil*, Ir. T. III. 532, dat. *tastiol* 13, ac *tastel mara* Icht, LL. 171^b.

-tathbeóaign 44, pret. sg. 3 of *do-ath-beóaim*, *I revive*.

téghadh 8, *act of warming*, Dan. III, 19, *tégad* Ir. T. II² 75, verbal noun of *téghaim*, denom. of *té* 'hot,' pl. *téit*, from **tepent*.

termond 15, *sanctuary*, for *termonn*, from Lat. *termônem*.

térnai 61, 64, *he recovered*, lit. *escaped*, scil. from death.

tír 5, 23, *land*, a neuter stem in *s*, from **tēros*, as Lat. *terra* from **tērs-ā*.

-tístar 71, pres. subj. pass. sg. 3 of *doicc* 'comes.'

tóeb-úaine 8, *greensided*, *tóeb* = Cymr. *tu*.

tóediu, *a leat, conduit, or watercourse*, gen. *tóedhan* 71, dat. *táidhin* 71 (**to-vediōn*, root *ved*, Urkelt. Spr. p. 269).

tograim 21, *pursuit*, for *to-greimm*: cf. *in-greimm* and the verb *-togrennitís*, LU. 62^b 27, where the facsimile has *-togrernitís*.

toisc 59, *errand, business*. Acc. na Sen. 4438.

toragat 50, for the deuterotonic *do-ragat*, O. Ir. *do-regat* (cf. ἐρχομαι), fut. pl. 3 of *dotiag*, 'I come.' The simplex *raga*, 19, -ragh 38, *raghait* 42. *deroichet*?

tost 5, *stillness, silence*, Idg. root *teus*, whence Skr. *tūṣṇīm*, Ir. *con-tóisim*. *tó* 'silent,' Cymr. *tau*.

tothchus 2, *possessions, property*, generally spelt *tochus*.

trethan 21, *storm*, properly a *sea-storm*, O'Dav. no. 1576.

tucsat 56, perf. act. pl. 3 of *dobiur* *I give, I bring*, q.v., the prototonic being used for the deuterotonic form *doucsat*: so in pl. 1, *tucsam* 64, pl. 2, *tucsaidh* 64, and in the perf. pass. *tuccadh*, 64.

tundsemh 18, better *tuinsemh*, 'bruising, crushing' (to-ness-), Sarauw, *Irske Studier*, p. 75.

úamh, *cave*, acc. *úaim* 11, cogn. with Gr. ἐνὴ etc. I. F. XIX, 320.

uinnius, *ash-tree*, *unnius*, LL. 400^a 10, 16, gen. *undsen* (leg. *uinnsen*) 18, Cymr. *onnen* from *osn*-. Cf. Lat. *ornus* from **ozeno*, Brugmann, *Grundr.* § 893.

umhalóit 13, 14, *humble service*, esp. *feet-washing*; Cymr. *uŷylllod*, Corn. *huveldot*, from Lat. *humilitatem*.

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